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FRIENDS'
HISTORICAL SOCIETY
OF
SWARTHMORE COLLEGE



J. C. Rogers

THE
DISCIPLINE
OF
IOWA YEARLY MEETING
OF THE
SOCIETY OF FRIENDS,
REVISED AND PRINTED
BY
DIRECTION OF THE MEETING

HELD AT

NORTH BRANCH,

IN THE YEAR

1886.

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PREFACE.

To Whom it May Concern:

In consequence of the innovations in doctrine and practice that have been introduced in our meetings, or rather *forced* upon them, by those controlling the decisions of our meetings, and believing that such doctrines are not in accordance with the doctrines ever held and promulgated by our worthy predecessors in the Truth, and the practices that have been introduced and *forced* upon us in our meetings being so inconsistent with the good order that has ever characterized our beloved Society, we have deemed it a duty incumbent upon us to withdraw from such unsoundness and innovations, and reorganize our meetings in order that we might hold them in accordance with the ancient usages and practices of the Society, and have adopted the following Discipline for their government.

INTRODUCTION.

As it hath pleased the Lord in these latter days, by His spirit and power, to gather a people to Himself; and, releasing them from the impositions and teachings of men, to inspire them with degrees of the same universal love and good will, by which the dispensation of the Gospel was ushered in—these have been engaged to meet together for the worship of God in spirit, according to the direction of the holy Lawgiver; as also for the exercise of a tender care over each other, that all may be preserved in unity of faith and practice, answerable to the description which He, the ever-blessed Shepherd, gave of His flock; “By this shall all men know that ye are My disciples, if ye have love one to another.” John xiii, 35.

For this important end, and as an exterior hedge of preservation to us, against the many temptations and dangers, to which our situation in this world exposes us, rules for the government of the society have been made and approved from time to time, and the following now form our code of Discipline. In the exercise whereof, it is to be observed that, if any member be found in a conduct subversive of its order, or repugnant to the religious principles and testimonies with which we believe we are entrusted, for the promotion

of truth and righteousness in the earth, it becomes our indispensable duty to treat with such, in meekness and brotherly compassion, without unnecessary delay or improper exposure; according to the direction of our Lord to His church; "If thy brother shall trespass against thee, go and tell him his fault, between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man, and a publican." Matthew xviii, 15, 16, 17.

This is the extent of the censure of the Society against irreclaimable offenders, and whilst we disown them from being members of our religious community, it is recommended to be done in such a disposition of mind as may convince them that we sincerely desire their recovery and restoration. From the right exercise hereof, we believe no degree of persecution or imposition can be justly inferred; for the imposition rests on the part of those who (as has sometimes happened) insist on being retained as members whilst at open variance with our Christian views of the teachings of the Gospel, either in principle or practice.

For the more regular and effectual support of the order of the Society, it will be observed that besides the usual meetings for the purpose of divine worship, others for the exercise of our Discipline are instituted, subordinate to each other; all of which are either immediately or remotely accountable to the Yearly Meeting. These meetings have distinct allotments of service, and experience has abundantly shown that when this service is attended to in uprightness and

dedication of heart, with a single eye to the honor of our holy Head and the benefit and edification one of another, in the love wherewith He hath loved us, our assemblies are favored with His aid and direction.

Although this code of Discipline is designed for the use of our own Society, yet should it meet the public eye, it is not doubted but the serious and candid reader will observe throughout the whole, the earnest endeavors of the Yearly Meeting for the promotion of virtue and religion.

And whilst we earnestly recommend this work to the notice and regard of Friends, we are not without a clear prospect that an acquaintance with the letter of our Discipline will be insufficient to produce the desired effect, unless in the exercise thereof we are careful to move and act under the immediate influence of the spirit of Christ, in the pure love of the Gospel.

May we, therefore, in our meetings for the exercise of the Discipline, humbly seek to be clothed with the spirit of wisdom and charity; this will divest the mind of a dependence on our own strength and abilities, endue us with patience and condescension toward each other, and being preserved in fellowship agreeably to the declaration of our Lord, "One is your Master, even Christ, and all ye are brethren," a qualification will be experienced in our several stations and movements to build up one another in that faith which works by love, to the purifying of the heart.

And we sincerely desire in an especial manner that our youth of the present and succeeding generations may be early and fully instructed in our religious principles, and in the nature and design of our Christian Discipline; and through divine assistance be enabled to adorn our holy profession by a conversation

and conduct consistent with godliness and honesty; thereby avoiding the reproach which many, through a defection in principle or a degeneracy in practice, have brought both upon themselves and the religious body of which they profess to be members.

So may we be living members of the Church Militant on earth, and inhabitants of that city which hath foundations whose maker and builder the Lord is, knowing indeed with exceeding joy that great is He, the Holy One of Israel, in the midst of her.

EXTRACTS FROM DOCUMENTS OF FRIENDS.

CONTAINING DECLARATIONS OF THEIR CHRISTIAN FAITH.

Extract from George Fox's Epistle to the Governor of Barbadoes, 1671.

We own and believe in God, the only wise, omnipotent and everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that he hath made; who is God over all, blessed forever; to whom be all honor, glory, dominion, praise and thanksgiving, both now and forevermore! And we own and believe in Jesus Christ, His beloved and only begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost and born of the Virgin Mary; in whom we have redemption through His blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom all things were created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities or powers; all things were created by Him. And we own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; that He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried, and rose again the third day by the power of His Father, for our justification, and that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who tasted death for every man, shed His blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world, according as John the Baptist testified of Him when he said: "Be-

hold the Lamb of God, that taketh away the sin of the world," John, i, 29. We believe that He alone is our Redeemer and Savior, the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; He is the seed of the woman that bruises the serpent's head, to-wit: Christ Jesus, the Alpha and Omega, the First and the Last. He is (as the Scriptures of Truth say of Him) our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the Shepherd and Bishop of souls; He is our Prophet, whom Moses long since testified of, saying: "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you; and it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." Acts, ii, 22, 23. He is now come in spirit, "and hath given us an understanding, that we may know Him that is true." He rules in our hearts by His law of love and life, and makes us free from the law of sin and death. We have no life but by Him; for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new covenant of light, life, grace and peace; the author and finisher of our faith. This Lord Jesus Christ, the Heavenly man, the Emanuel, God with us, we all own and believe in; He whom the high priest raged against, and said He had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces

of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely: "That His disciples came and stole him away by night while they slept." After He was risen from the dead, the history of the acts of the apostles set forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and His resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God, through the holy men of God, who, as the Scripture it-elf declares, 2 Pet. i, 21, spake as they were moved by the Holy Ghost. We believe they are to be read, believed and fulfilled (he that fulfills them is Christ); and they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii, 16, 17; and are able to make wise unto salvation, "through faith in Christ Jesus."

EXTRACTS FROM A STATEMENT OF CHRISTIAN DOCTRINE.

Issued on behalf of the Society in the year 1693.

We sincerely profess faith in God by his only begotten Son Jesus Christ, as being our light and life, our only way to the Father, and also our only Mediator and Advocate with the Father.

That God created all things; He made the worlds, by His Son Jesus Christ, He being that powerful and living Word of God, by whom all things were made; and that the Father, the Word and the Holy Spirit are one, in Divine being inseparable; one true, living and eternal God, blessed forever.

Yet that this Word, or Son of God, in the fullness of time, took flesh, became perfect man according to the flesh, descended and came of the seed of Abraham and David, but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary; and also, farther declared powerfully to be the Son of God, according to the spirit of sanctification, by the resurrection from the dead.

That in the Word (or Son of God) was life, and the same life was the light of men, and he was that true light which enlightens every man coming into the world; and therefore, that men are to believe in the light that they may become the children of the light; hereby we believe in Christ the Son of God, as he is the light and life within us, and wherein we must needs have sincere respect and honor to (and belief in) Christ, as in His own unapproachable and incomprehensible glory and fullness; as he is the fountain of life and light and giver thereof unto us; Christ as in Himself, and as in us, being not divided. And that as

man, Christ died for our sins, rose again, and was received up into glory, in the heavens; He having, in His dying for all, been that one great and universal offering and sacrifice for peace, atonement and reconciliation between God and man; and he is the propitiation not for our sins only, but for the sins of the whole world. We were reconciled by his death, but saved by his life.

That Jesus Christ, who sitteth at the right hand of the throne of the Majesty in the heavens, yet He is our King, High Priest and Prophet; in His church, a Minister of the Sanctuary, and of the true tabernacle which the Lord pitched, and not man. He is the Intercessor and Advocate with the Father in heaven, and there appearing in the presence of God for us, being touched with the feeling of our infirmities, sufferings and sorrows. And also by His spirit in our hearts, He maketh intercession according to the will of God, crying Abba Father.

That the Gospel of the grace of God should be preached in the name of the Father, Son and Holy Ghost, being one in power, wisdom and goodness, and indivisible (or not to be divided), in the great work of man's salvation.

We sincerely confess (and believe in) Jesus Christ, both as He is true God and perfect man, and that He is the author of our living faith in the power and goodness of God, as manifested in His Son Jesus Christ, and by His own blessed spirit (or divine unction) revealed in us, whereby we inwardly feel and taste of His goodness, life and virtue; so as our souls live and prosper by and in Him, and the inward sense of this divine power of Christ, and faith in the same, and the inward experience, are absolutely necessary to make a true, sincere and perfect Christian in spirit and life.

That divine honor and worship is due to the Son of God; and that He is in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon (as the primitive Christians did), because of the glorious union or oneness of the Father and the Son, and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through His dear Son Christ.

That Christ's body that was crucified was not the Godhead, yet by the power of God was raised from the dead; and that the same Christ that was therein crucified, ascended into heaven and glory, is not questioned by us. His flesh saw no corruption; it did not corrupt, but yet doubtless his body was changed into a more glorious and heavenly condition than it was in when subject to divers sufferings on earth; but how and what manner of change it met withal after it was raised from the dead, so as to become such a glorious body (as it is declared to be), is too wonderful for mortals to conceive, apprehend or pry into (and more meet for angels to see); the Scripture is silent therein as to the manner thereof, and we are not curious to inquire or dispute it; nor do we esteem it necessary to make ourselves wise above what is written as to the manner or condition of Christ's glorious body as in heaven, no more than to inquire how Christ appeared in divers manners or forms, or how He came in among His disciples, the door being shut, or how He vanished out of sight after He was risen. However, we have cause to believe His body as in heaven is changed into a most glorious condition, far transcending what it was in on earth, otherwise how should our low body be changed so as to be made like unto His glorious body? for when he was on earth and attended with sufferings, he was said to be like unto us in all things, sin only excepted, which may not be so said of him as now in a state of glory, as

he prayed for, otherwise where would be the change both in him and in us?

Concerning the resurrection of the dead and the great day of judgment yet to come beyond the grave, or after death, and Christ's coming without us to judge the quick and the dead (as divers questions are put in such terms), what the Holy Scriptures plainly declare and testify in these matters we have been always ready to embrace; and have not only considered it safest, as on other inscrutable subjects, to confine ourselves to Scripture language, but to be concise in our declarations respecting it.

Robert Barclay, in his "Confession of Faith," says, in the language of Scripture: "There shall be a resurrection of the dead, both of the just and the unjust. They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. *Nor* is that body sown that shall be; but God giveth it a body as it hath pleased Him, and to every seed his own body. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body."

In a declaration of faith issued by George Whitehead and others in 1693, it is said: "And as the celestial bodies do far excel terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are; and we hope that none can justly blame us for thus expecting better bodies than now they are. Howbeit, we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come; but rather submit that to the wisdom and pleasure of Almighty God."

It is far more desirable to be prepared for that awful day than, by attempting to be wise above what the holy penmen have recorded, to stir up unprofitable discussion upon the subject. James Nayler says in his "Works," page 359: "But to such busy minds who are saying, How are the dead raised? And with what bodies do they come? I say, to such the apostle's words are very suitable: Thou fool, that which thou sowest is not quickened, except it die. So to such I say, go to the figure and read if thou canst with all thy curious wisdom, which is foolishness with God, for to such the parable is; but the mystery is sealed with the sons of God, nor can any ever know with what bodies they shall arise; but who comes to the flesh of Christ and discerns his body, the sight whereof is the life, slays the serpent and opens the mystery; till then cursed is he that by his earthly wisdom presumes to reveal that which God hath sealed and hidden from the serpent's wisdom. So you that are wise in your own eyes, you may read 1 Cor. xv, and you may see the apostle speaks plain words to that purpose, and if you cannot understand his speech neither can you mine; yet do the sons of God, who are born of the incorruptible seed, believe and in measure understand the incorruptible body that shall never wax old; therefore, do give up the corruptible to be tortured by the wills of the wicked and bloody persecutors, for the honor of Him who hath called us thereto, by whom the inward man is daily renewed, though the outward man perish, and from whom we have assurance that when this earthly tabernacle is dissolved, we shall be clothed on from above, which clothing we see by faith, not by what the carnal can see or comprehend; for that which is seen is temporal, but that which is not seen is eternal; and all flesh is not the same, nor are all bodies earthly, for there are heavenly bodies and there are earthly bodies; yet

cannot the earthly reveal the heavenly, nor judge of them; even so is the resurrection of the dead; he that hath an ear, let him hear; but flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.

And this I say to all who desire to attain the resurrection from the dead and to be counted worthy thereof, consult not with flesh and blood about it, nor seek to comprehend it in thy reason, lest thou lose it and become brutish in thy judgment; but in the light wait, which shews the old man's deeds, that out of darkness thou mayest be led to obtain the new birth and first resurrection in Christ; and as thou becomest conformable to the image of the heavenly, so shalt thou see the resurrection, the power and purity thereof; but the woeful estate of the wicked, who die not in the Lord, who are talking of the resurrection, but the old man still living, so live and so die, that resurrection is to eternal destruction. Hearken, all you busy minds, whose ear is open to mischief."

A Declaration of George Fox, issued in 1669.

Sound, sound abroad you faithful servants of the Lord, witnesses in His name, faithful servants, prophets of the Highest and angels of the Lord! Sound ye all abroad in the world, to the awakening and raising of the dead, that they may be awakened and raised up out of the grave, to hear the voice that is living. For the dead have long heard the dead, the blind have long wandered among the blind, and the deaf among the deaf. Therefore sound, ye servants, prophets and angels of the Lord, ye trumpets of the Lord, that you may awaken the dead, awaken them that are asleep in their graves of sin, death and hell, sea and earth, and who lie in the tombs. Sound abroad, ye trumpets, and raise up the dead that they may hear the voice of the Son of God, the voice of the Second Adam that never fell, the voice of the Light, the voice of Life, the voice of the Power, the voice of the Truth, the voice of the Righteous, and the voice of the Just. Sound ye the trumpets, the melodious sound abroad, that all the deaf ears may be opened to hear the pleasant sound of the trumpet to judgment and life, to condemnation and light. Sound your trumpets all abroad, you angels of the Lord, sons and daughters, prophets of the Highest, that all that are dead and asleep in the graves, who have been long dreaming and slumbering may be awakened and hear the voice of the Lamb, who have long heard the voice of the beast, that now they may hear the voice of the Bridegroom, the voice of the Bride, the voice of the great Prophet, the voice of the great King, the voice of the great Shepherd and Bishop of their souls.

Sound it all abroad, ye trumpets, among the dead in Adam; for Christ is come, the second Adam, that they might have life, yea have it abundantly. Awaken the dead, awaken the slumberers, awaken the dream-

ers, awaken them that are asleep, awaken them out of their graves, out of their tombs, out of their sepulchres, out of the seas! Sound abroad ye trumpets, that awaken the dead, that they may all hear the sound of it in the graves, and they that hear may live and come to the Life, that is, the Son of God. He is risen from the dead, the grave could not hold nor contain him, neither could all the watchers of the earth, with all their guards, keep Him therein. Sound, ye trumpets of the Lord, to all the seekers of the living among the dead, that He is risen from the dead; to all the seekers of the living among the dead, and in the graves that the watchers keep; He is not in the grave, He is risen; and there is that under the grave of the watchers of the outward grave which must be awakened and come to hear His voice, who is risen from the dead, that they might come to live. Therefore, sound abroad, you trumpets of the Lord, that the grave might give up her dead, and hell and the sea might give up their dead; and all might come forth to judgment, to the judgment of the Lord before His throne, and have their sentence and reward according to their works.

Away with all the chaff and the husks, and contentions and strife, that the swine feed upon in the mire, and in the fall; and the keepers of them of Adam and Eve's house in the fall, that lies in the mire out of light and life.

THE
DISCIPLINE
OF
IOWA YEARLY MEETING
OF THE
SOCIETY OF FRIENDS.

*Printed by Direction of the Meeting. Held at Oskaloosa in
the Year 1878.*

The design of our Annual Meetings in their first institution being for a general oversight and care of the churches that good order, love, unity and concord might be maintained amongst them, it is also our fervent desire that our Annual Meeting will extend the same Christian care and oversight over its subordinate meetings.

Iowa Yearly Meeting of Friends was set off from Indiana Yearly Meeting with the concurrence of other Yearly Meetings. The first Yearly Meeting was held in Ninth Month, 1863, at Spring Creek meeting house, near Oskaloosa, in Mahaska County, Iowa.

The Yearly Meeting is now held at North Branch near Earlham in Madison county, Iowa, and is to commence annually with a meeting for worship at 10 o'clock a. m. on 4th day following the 4th first day in the 9th mo.

The Meeting for Sufferings at 3 o'clock p. m. of same day, and meeting for Discipline on 5th day following at 10 o'clock a. m.

The Meeting of Ministers and Elders to be held at 2 o'clock p. m. on 3d day preceding.

Representatives from the Quarterly Meetings are to choose a clerk and an assistant, or assistants, at the close of the first sitting of the Meeting for Discipline, whose names are to be reported at the opening of the next sitting.

Representatives should place the reports of the Quarterly Meetings in the hands of the clerk of the meeting for the preceding year before the opening of the Meeting for Discipline.

All communications directed to the Yearly Meeting, except from such meetings as correspond regularly therewith, are to be previously perused by a nomination of Friends for the purpose, who are to consider and report whether the same be proper to be read in the Yearly Meeting.

DISCIPLINE AND MEETINGS FOR DISCIPLINE.

The existence of our Meetings for Discipline having, on experience, been found extensively beneficial, it is earnestly recommended that they may be maintained in that authority wherein they were established; for, where any have been negligent in attending them or opposed to their usefulness, it has been perceived that carnality and spiritual death have been the consequence.

Where any transgress the rules of our Discipline, they should, without partiality, be admonished and sought in the spirit of love and divine charity so that it may be seen by all, that the restoring disposition of meekness and Christian affection abound, before church censure takes place; that a gospel spirit is the spring and motive of all our performances as well in discipline as in worship.

The connection and subordination of our Meetings for Discipline are thus: Preparative Meetings are

accountable to the Monthly; Monthly to the Quarterly; and Quarterly to the Yearly Meeting; so that if the Yearly Meeting be at any time dissatisfied with the proceedings of any inferior meeting, or a Quarterly Meeting with the proceedings of any of its Monthly Meetings, or a Monthly Meeting with the proceedings of any of its Preparative Meetings, such meetings ought, with readiness and meekness, to render accounts thereof when required, and correct or expunge any of their minutes according to the direction of the superior meeting.

No Quarterly Meeting should be set up or laid down without the consent of the Yearly Meeting, no Monthly Meeting without the consent of the Quarterly Meeting, nor any Preparative or other Meeting for business or worship until application to the Monthly Meeting be first made, and when there approved the consent of the Quarterly Meeting be also obtained. Also, no meeting for worship, intended to consist of Friends belonging to two or more Monthly Meetings, shall be established until the proposal be offered to and approved by those Monthly Meetings, and the consent of their respective Quarterly Meeting, or Meetings, be obtained; when the meeting proposed is opened, it should be attended by a few solid Friends deputed by each of the said Monthly Meetings. And if at any time it be thought expedient that a Preparative Meeting should be held at the same place, the consent of the said Monthly and Quarterly Meetings should be in like manner applied for and obtained; and the Preparative Meeting should be annexed to any of those Monthly Meetings as may appear most likely to conduce to the benefit and convenience of the individuals who compose it and the advantage of Society.

Monthly Meetings may be at liberty to indulge meetings under the care of a committee, whose duty

it shall be to report every three months the situation and number of such, which report the Monthly Meeting should forward to the Quarterly Meeting; but no marriage shall be consummated at such meeting until it is known to the Quarter.

It is directed that a book be provided by every Monthly and Quarterly Meeting, and fair records kept therein of their proceedings. Monthly Meetings particularly are advised to attend to and finish all such business with care and dispatch, that it may at no time suffer by improper delay; and if any case under consideration prove too weighty or difficult for them to determine, they should apply to their respective Quarterly Meetings for assistance; or, if the circumstances be such as to require it, refer it thereto by minute.

It is the conclusion of the Yearly Meeting, as a general rule, in all cases that where any Monthly or Quarterly Meeting has occasion for and requests copies of any papers, minutes or records of another Monthly or Quarterly Meeting, the same should be accordingly granted.

Where any difference happens among Friends, and the same be entered in any Monthly or Quarterly Meeting book, if the parties or either of them think that copies of such entries may be useful or necessary for them and requests the same, such Monthly or Quarterly Meetings shall have a discretionary power to give or refuse such copies according to the circumstances and motives attending.

After a charge against a member for disorderly conduct is entered on the minutes of a meeting for discipline, he or she should not be permitted to sit in any of our meetings for discipline until the case is determined and the meeting satisfied.

And it is the judgment of the Yearly Meeting that elders, overseers and others concerned for the support

of the discipline exercise a care that our meetings for business be kept select, not permitting those who have not a right of membership amongst us to sit in those meetings without the approbation of the meetings respectively concerned. 1894.

It is directed that a suitable number of Friends be appointed Representatives in every Monthly Meeting next preceding its Quarterly Meeting to attend the service of the Quarter, with such reports in writing, signed by the clerk, as may be given them, and return to the Monthly Meeting what may be given them in charge; also that at least four Friends be appointed for the like service in every Quarterly Meeting next preceding the Yearly Meeting. And it is earnestly advised and desired that all Friends who submit to these important services may be punctual in their attendance, or if prevented by sickness or any other unavoidable occurrence, that they may be careful to send information thereof; also that those who are under appointments to attend meetings as representatives do not withdraw therefrom before the conclusion of such meetings without obtaining the consent thereof.

It is also directed that Friends keep an account of such sufferings to which they may be subjected from the world for maintaining those testimonies of truth which we believe it is our duty peculiarly to bear; and that Monthly Meetings use suitable endeavors that such accounts may be collected and transmitted to the Quarterly Meetings, and when there approved, that Quarterly Meetings forward them annually to the Meeting for Sufferings.

Where any member or members of the Society of Friends, on account of the disturbed condition of society, are unable to produce a certificate of their right of membership, and feel it incumbent upon them to

support the truth according to ancient principles and practices of the Society, may make such statement to the Monthly Meeting most convenient to their residence, setting forth their desire to be attached to said meeting, which, when the meeting shall be satisfied, by committee or otherwise, may record them members.

Children whose parents have been members after marriage and but one of them disowned before the birth of their children, are to be considered members; but where only one parent has been received, the children are not to be considered members. But Monthly meetings may receive young children into membership for whom request has been made when there is a probability of their being educated agreeable to our religious profession.

A committee should be annually appointed in each of our Quarterly, Monthly and Preparative Meetings to nominate clerks, which may afford opportunity for their being seasonably changed, and more of our qualified members exercised in those services; and it shall be a part of the duty of clerks to sign and forward all necessary documents from inferior to superior meetings.

Every meeting should appoint a treasurer annually, who shall keep an account of all moneys received or paid out on behalf of the meeting.

Every Monthly Meeting shall appoint a correspondent to authenticate by his signature, when necessary, minutes or certificates granted to ministers and others to travel in truth's service, and all documents by one Monthly or Quarterly Meeting to another. Information of the appointments must be forwarded to the Yearly Meeting.

As the use and design of Preparative Meetings are

in general to digest and prepare business, as occasion may require, which may be proper to be laid before Monthly Meetings, Friends ought to be careful therein not to occasion unnecessary delays, or undertake to decide on any business which properly belongs to Monthly Meetings, except in cases of isolated Preparative Meetings. And when it is concluded to carry any cases forward, they should be entered in writing and forwarded by the clerk, and proper notes thereof should be carefully preserved by the clerks of Preparative Meetings.

The same rules and regulations are adopted for holding and governing Women's Meetings, with the exception of appointing correspondents.

QUERIES.

In order that the Yearly Meeting may be clearly informed of the state of Society, the following queries are directed to the subordinate meetings; and in desiring answers to them the design of the Yearly Meeting is not only to be informed of the due observance of the several branches of our Christian testimony, but also to impress on the minds of our members a profitable individual examination of themselves how far they act consistently with their religious profession; and also to encourage all concerned Friends to discharge their duty faithfully in administering counsel and admonition when necessary.

It is concluded that the following thirteen queries be read, deliberately considered, and answered in each Preparative and Monthly Meeting once in the year, in order to convey an explicit account in writing to the Quarterly Meetings next preceding the

Yearly Meeting, and from thence an account is to be forwarded to the Yearly Meeting.

Also that the first, second, third and fourth queries be read and considered, and explicit written answers be prepared for them in the two Quarterly Meetings preceding the one before mentioned and also the Preparative and Monthly Meetings which report thereto. But none of the queries are to be read or answered in those Quarterly Meetings for discipline which immediately succeed the Yearly Meeting, nor in the Preparative or Monthly Meetings which report to those Quarters.

FIRST QUERY.—Are all our meetings for worship and discipline attended? Do Friends avoid unbecoming behavior therein? And is the hour of meeting observed?

SECOND.—Do Friends maintain love toward each other as becomes our Christian profession? Are tale-bearing and detraction discouraged? And when differences arise, are endeavors used speedily to end them?

THIRD.—Do Friends endeavor, by example and precept, to educate their children and those under their care in plainness of speech, deportment and apparel? Do they guard them against reading pernicious books, and from corrupt conversation? And are they encouraged frequently to read the Holy Scriptures and other religious books?

FOURTH.—Is care taken to deal with offenders seasonably and impartially, and to endeavor to evince to those who will not be reclaimed the spirit of meekness and love before judgment is placed upon them?

FIFTH.—Do Friends maintain a faithful testimony against a hireling ministry, slavery, oaths, military

services, clandestine trade, prize goods and lotteries?

SIXTH.—Are Friends careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage, or in hazardous or speculative trade? Are they just in their dealings and punctual in complying with their contracts and engagements, and in paying their debts seasonably? And where any give reasonable grounds for fear in these respects, is due care extended to them?

SEVENTH.—Are Friends clear of importing, vending, distilling and the unnecessary use of all intoxicating liquors? And attending circus-shows and all other places of diversion? And do they observe moderation and temperance on all occasions?

EIGHTH.—Are the necessities of the poor and the circumstances of those who may appear likely to require aid inspected and relieved? Are they advised to engage in such employments as they are capable of, and is care taken to promote the school education of their children?

NINTH.—Are schools encouraged for the education of our youth, under the tuition of teachers in membership with us?

TENTH.—What new meetings settled? And what meetings discontinued?

ELEVENTH.—What ministers and elders recorded, and what ministers and elders deceased during the year, and when; and what is the number of each within your limits?

TWELFTH.—What is your number of families and parts of families, and is every family furnished with a copy of the Holy Scriptures?

THIRTEENTH.—Are the queries addressed to the Quarterly, Monthly and Preparative Meetings read and answered therein as directed?

GENERAL ADVICES.

It is further directed that in the Preparative and Monthly Meetings, in which all the foregoing queries are read and answered, the following advices may also be read, with a suitable pause between them, as a means of inducing those present to a consideration whether there is any occasion for an extension of care in these respects, in relation either to themselves or others.

FRIENDS ARE ADVISED,

To observe due moderation in the furniture of their houses; to avoid superfluity in their manner of living; to abstain from and discourage the habitual use of tobacco; to avoid conforming to the vain fashions and customs of the world (in the cut of apparel and wearing the beard,) and to attend to the limitations of truth in their temporal business.

To be careful to make a profitable and religious use of those portions of time on the first day of the week which are not occupied by our meetings for worship.

To be careful to place their children amongst Friends, preferring those whose care and example will be most likely to conduce to their preservation.

To inspect the state of their temporal affairs once in the year, and make their wills whilst in health.

To apply for certificates when about to remove, and to pay proper attention to those coming from other places who appear as Friends without producing certificates.

And it is advised that when occasions of uneasiness appear in any, such may be treated with in privacy and with tenderness before the matter be communicated to another; thus the hands of those concerned in the further exercise of the Discipline will not be weakened by a consciousness on their part of a departure from the true order of the Gospel.

It is further recommended that all our meetings for business be kept select, and that Friends endeavor to manage the affairs of Society in the spirit of meekness and wisdom, with decency, forbearance and love to each other, laboring to maintain the "unity of the spirit in the bond of peace."

APPEALS.

If any persons think themselves aggrieved by the judgment of a Monthly Meeting, in his or her case, and a copy of the minute or testimony of such judgment having been delivered to them, which is always to be as soon after its issue as convenient, they may then notify the first or second Monthly Meeting immediately succeeding, but no other, of their intention of appealing to the ensuing Quarterly Meeting; which notification, the Monthly Meeting should enter on its minutes, and appoint four or more Friends to attend the Quarterly Meeting with that, and copies of the minutes of the Monthly Meeting, relative to the case, signed by the clerks of both meetings; which notification of appeal, and the minute appointing the com-

mittee, (or respondents) is, after the representatives have been called, then to be read. Whereupon the Quarterly Meeting is to appoint a solid, judicious committee, consisting of not less than eight, nor more than twelve Friends, who are to be taken, either equally out of the Monthly Meetings, or in such proportions as the Quarterly Meeting may deem most equitable, but none out of the Monthly Meeting from which the appeal comes. No member of a Monthly Meeting appealed against, nor any appellant is at liberty to take any part in nominating the committee of the Quarterly Meeting. After the nomination has taken place, the names of the proposed committee shall be read in the presence of the appellant, and the respondents appointed on behalf of the Monthly Meeting, and each party shall be allowed to object to any of the committee, not exceeding three respectively. The places of the Friends who have been thus objected to, shall be supplied by a new nomination; which nomination shall be final; a time and place for their meeting shall now be fixed, of which due notice shall be given to parties concerned, the appellant is to withdraw from the meeting. The committee when met, shall proceed upon the business referred to them, and the appellant shall be heard in support of the grounds of his or her dissatisfaction, and afterwards the respondents in reply, showing the reason whereon the judgment of the Monthly Meeting was founded, until both parties have been fairly heard; all this in the presence of each other. If either of the parties concerned in an appeal, when stating or replying to the case, shall digress into irrelevant matter, the committee should stop such proceedings, and require that the subject of appeal shall be steadily kept to; and no member of a committee by which an appeal is heard, is to express in the presence of the parties, or either of them, any opinion on the subject or sub-

jects at issue. The parties after being fully heard, shall withdraw previously to the committee entering upon the consideration of the case. The committee then, carefully deliberating upon the business referred to them, are to confirm or reverse the judgment of the Monthly Meeting, as on an impartial just sense shall appear to be right; and when they have agreed in a judgment on the case, a report in writing shall be prepared and signed as a report of the committee by all those so uniting in judgment. It is recommended that the written report of the committee be simply the confirming or annulling of the decision of the Monthly Meeting, and the judgment expressed in such report being adopted by the Quarterly Meeting a few Friends should be appointed to give information thereof, early to the parties. As it is possible there may be some who may make an appeal against the judgment of a Monthly Meeting without any just cause; if on an impartial investigation of the case, it should be manifest to the committee of the Quarterly Meeting, that the appellant has really been guilty of a breach of our discipline, for which he or she has been regularly treated with and disowned, the said committee shall confirm the judgment of the Monthly Meeting.

If an appellant believes himself or herself aggrieved by the judgment of a Quarterly Meeting in their case they may appeal from such judgment to the Yearly Meeting; and the manner of procedure shall be the same as that from the Monthly to the Quarterly Meeting. If it should ever occur that a Monthly Meeting has real cause to believe that it is aggrieved by the decision of its respective Quarterly Meeting, it shall have the right of bringing through the Quarterly Meeting, its situation to the Yearly Meeting, in order to its reconsideration and conclusion, under the same regulations as are provided in the case of indi-

viduals. In this recognition of the established right of Monthly Meetings to appeal from the judgment and determination of Quarterly Meetings, it is fervently desired, that the peace and harmony of our religious society, as well as an adherence to our christian principles, may be carefully preserved; and that Monthly Meetings be exceedingly cautious and well assured of its necessity, before they proceed so far; clearly manifesting that nothing short of their sincere belief of the obligation to support the cause and testimony of Truth, has led them to such a very serious movement.

In all cases of appeal whether to the Quarter or to the Yearly Meeting, if the appellant does not attend in person to prosecute the appeal agreeably to the foregoing rules and regulations, he or she shall lose the right to appeal; and the judgment of the Monthly Meeting is thereby confirmed; unless through sickness or some unavoidable cause he or she is prevented from being present, of which the Quarterly or Yearly Meeting is to be fully satisfied. before it agrees to a postponement of the case.

When the Yearly Meeting is composed of only one Quarer, the appeal may be taken to the Quarter by the committee appointed at the Monthly Meeting, and the Quarterly Meeting shall notice the appeal on their minutes, and forward it with their reports to the Yearly Meeting, and the committee appointed by the Yearly Meeting in case of appeals shall not exceed twelve.

ARBITRATION.

When differences arise between our members in regard to their property, they are to proceed in the following manner:

The party who thinks himself or herself aggrieved

should in the first place, calmly and kindly, request the other to comply with the demand, and, if this be disputed, the complainant, or if residing at too great a distance, some Friend whom he or she may authorize, should take with him one or two of the overseers, or other discreet Friends, and in their presence repeat the demand.

If this step also fail of the desired effect, the parties should be advised to choose a suitable number of Friends as arbitrators, and mutually engage by bond, or other written instrument, adapted to the occasion, to abide by their determination.

Should this proposal be acceded to, and arbitrators accordingly chosen, they ought, as speedily as circumstances will admit, to appoint a time and place, and attend to the business without unnecessary delay, giving the parties a fair and full hearing, in the presence of each other, but listening to neither of them apart, nor suffering their own sentiments to be known abroad, till they have fully digested the subject, and come to a clear decision; which they should be careful to do within the time agreed on.

But if either of the parties refuse to submit the matter in dispute to arbitrators, or when that is done neglect to give his or her attendance when desired without assigning a sufficient reason, or not abide by their award when issued; in either of these cases, the person so offending should be complained of to the Monthly Meeting of which he or she is a member; and if the brotherly endeavors and admonition of Society in this capacity fail to produce a conformity to justice in the case, the said meeting should proceed to disown the offender, unless such person make it evident, to the satisfaction of the meeting, that the award or proceedings have been erroneous or unjust; in which case, the matter in dispute may be referred to

the same, or other arbitrators, as the meeting shall judge best; and their award shall be final. Or should either party be dissatisfied with the award, and the subject not be carried forward as a complaint, the party so dissatisfied may apply to the Monthly Meeting of which the other party is a member for the privilege of another arbitration. In which case, a judicious committee should be appointed to examine the grounds of the complaint; and should it be made appear that the award is erroneous or unjust (but not otherwise), another trial may be granted before the same or other arbitrators at the discretion of the meeting for a final decision.

After which, if either of the parties at variance, prove so regardless of peace and unity as not to acquiesce in such confirmed or corrected determination, the Monthly Meeting to which he or she belongs should proceed to issue a testimony against the person so refusing.

Where arbitrators are at a loss for want of legal knowledge, it will be proper for them, at the joint expense of the parties, to take the opinion of counsel learned in the law in order to qualify them for giving a proper judgment in the matter referred to them. And that they may the better answer the end of their appointment and be helpful in conciliating the minds of the parties, they ought not to consider themselves as advocates for those by whom they are chosen, but as men whose duty it is to judge righteously, fearing the Lord. They should shun all previous information respecting the case, or having heard anything in regard to it remain as much as possible unbiased thereby. They should reject no evidence or witness proposed, nor receive any but in the presence of both parties; and in their award they need not assign any reason for their determination.

And whereas there may be some circumstances even in disputed matters, wherein the foregoing equitable mode of proceeding cannot be complied with, such as, first, the party absconding, or leaving the country with design to defraud his or her creditors; or, second, apparent danger of bankruptcy, or being overloaded with debts, and other creditors generally coming on, which would occasion manifest damage to the claimant, by the time it would take in pursuing the above method; or, third, where there may be danger of damage, as in case of executors, administrators, or trustees; it may, therefore, be necessary, and it is directed, that the Monthly Meetings where such cases happen, and on due inquiry appear truly so, do hold excused such as shall in the two first mentioned cases in this paragraph, appear to them really necessitated to proceed at law; and in the latter case, of executors, administrators, or trustees, where it shall appear to the meeting, that the matter is of importance, and that our friendly way would be unsafe, such may be permitted to have the matter tried at law, with this caution, that the parties on both sides, behave towards each other in brotherly love, decency, and moderation, without anger or animosity; which will be a becoming testimony, even in courts, and show that nothing but the nature of the case, and our station in common with others, under the laws of the land, take any of us there.

As it may sometimes occur that a member either for want of a clear understanding of the business, or through an improper influence, may present a complaint against another member, wherein the overseers after fully hearing both parties, being decidedly of opinion that the case does not require a reference, they are to advise a speedy settlement thereof; which, being ineffectual and the complainant remaining dissatisfied therewith, he may have liberty to inform the Prepar-

ative Meeting, where the other party is a member (without mentioning any name), that having a matter in dispute with one of their members, he is desirous of their assistance in order to a settlement thereof. The said meeting is then to appoint a committee who are to give such advice and assistance in the case as they may apprehend necessary, but should they concur with the overseers that a reference would not be proper, the complainant may have the privilege of requesting the assistance of the Monthly Meeting, in like manner, where the question is to be finally determined whether the dispute ought to be submitted to referees, or the complaint dismissed.

It is the desire of the Yearly Meeting that our members, differing on account of worldly affairs, do avoid as much as possible to engage Friends in the ministry as arbitrators in such cases.

BIRTHS AND DEATHS.

Two or more suitable Friends of each Particular Meeting should be appointed by Monthly Meetings to attend at the funerals of our members for the assistance of those concerned, and to see that good order is observed.

In order that meetings may not be held at the interment of our deceased members in a formal way, the proposal for holding such meetings should be previously submitted to the consideration of the elders and overseers, or other solid Friends either of the meeting to which the deceased belonged or of that within the compass of which the interment is to take place; that the direction of truth may be waited for and followed.

And to prevent the introduction of improper interments amongst us, two or more Friends should be appointed by Monthly or Preparative Meetings, as the case may require, to the care of our several burying grounds, and that no person who was not a member be buried therein without a written permit signed by one or two of those Friends, who should take care that such interments comport with our plain order; also that our burial grounds be properly enclosed and kept in decent order.

It is further desired, as becoming the solemnity of the occasion, that at all interments time be allowed for a pause both before and after the corpse is put into the ground, in order that the impressive influence of an occasion so solemn may have its proper effect upon the minds of those who are present.

And it is enjoined by the Yearly Meeting that we maintain our testimony against affixing monuments to the graves in any of our burying grounds for the purpose of distinction. A plain stone may be set to the grave containing the name and date of the deceased, which shall not exceed twelve inches square above the level of the ground; and all are to avoid the imitation of the custom of wearing mourning habits, and all extravagant expenses on account of the interment of the dead, and if any of our members shall deviate from our established rules in these respects, they should be treated with as in other cases of misconduct, and if they are not willing to condemn the same to the satisfaction of the meeting, they should be disowned.

As great inconvenience may arise from a want of due attention to keeping a regular record of births and deaths, it is enjoined upon each Monthly Meeting to appoint a careful Friend whose duty shall be to keep in a book provided at the expense of the Monthly Meeting, for the purpose, a record of all births and

deaths of members which occur within their respective limits, or which shall be offered to him for that purpose. But should the birth have occurred out of the limits of the meeting within which it may be desired to record it, an explanatory note should be inserted in the record. And in order to engage the attention of the Monthly Meetings more closely to this subject, it is further enjoined that committees be appointed annually to examine the records and to extend such care as may appear necessary to effect the object.

BOOKS.

As the Meeting for Sufferings is to take the oversight of writings proposed to be printed which relate to our religious principles or testimonies, our members who may have any such publications in view are to lay them before said meeting for its advice and concurrence; and it is the sense of this meeting that if anyone shall print or publish any writing against the advice of the said Meeting for Sufferings, or which tends to excite disunity and discord among us, or any writing which the Meeting for Sufferings shall judge derogatory to our Christian principles and profession, such persons should be complained of to the Preparative and thence to the Monthly Meeting to which they belong; and if they are not convinced of the impropriety of their conduct so as to condemn the same to the satisfaction of the meeting, they should be testified against as opposed to the peace and good order of Society.

But if any Monthly Meeting, when a complaint is thus regularly made, neglects or refuses to administer the Discipline as herein directed, the Meeting for Sufferings is then to spread the case before the respective

Quarterly Meeting, that the said Monthly Meeting may be proceeded with as in the wisdom of truth shall appear just and requisite.

If any member of our religious society shall be engaged in printing, selling or distributing books or papers which tend to the denial or laying waste a belief in the Divinity, Mediation and Atonement of our Lord and Savior Jesus Christ—the immediate influence of the Holy Spirit, or the authenticity of the Holy Scriptures, they are to be dealt with as for any other breach of our Discipline; and if they are not brought to a sense of their misconduct so as to condemn the same to the satisfaction of the Monthly Meeting, they should be disowned.

This meeting doth earnestly exhort all parents, heads of families and guardians of minors that they prevent as much as in them lies, their children, and others under their care and tuition, from having or reading books and papers tending to prejudice the profession of the Christian religion, to create the least doubt concerning the authenticity and divine inspiration of the Holy Scriptures, or of those saving truths declared in them. lest their feeble and infant minds should be poisoned thereby and a foundation laid for the greatest evils; and it is recommended to every member of our religious society that they discourage and suppress the reading of plays, romances, novels, or other pernicious books; and printers and book-sellers in profession with us are cautioned against printing, selling, or lending such books, as it is a practice inconsistent with the Christian religion. And Friends are desired to be careful in the choice of all books in which their children and families read, seeing there are many under the specious titles of promoting religion and morality, which contain sentiments repugnant to the truth in Jesus Christ.

CERTIFICATES.

Quarterly and Monthly Meetings are to take care that all certificates or minutes which may be given to any Friend traveling in the service of the ministry be recorded, and upon the return of such Friend seasonably delivered back to the meeting; and that all certificates of removal brought by any Friends intending to become residents shall be lodged in the Monthly Meeting where the same are accepted; and also that every meeting keep a record of all certificates which they give forth.

We feel it our concern to caution Friends to be very circumspect how they remove themselves and families. It having been observed that the dissolving of old and forming of new connections have in some instances been attended with effects prejudicial to a growth in the truth, both in the heads and younger branches of families, especially where the inclination to such removals has originated in worldly motives. And the religious growth and establishment of children being the most interesting ought to be the principal engagement of the minds of parents; it is the affectionate desire of the Yearly Meeting that in putting them forward in a way of life the probable effect it may have on their minds be the chief object in view. In these cases we recommend to our members both young and old to give close attention to the pointings of divine wisdom, and also timely to consult experienced Friends previously to their fixing a resolution of changing their residence.

When certificates of removal from one Monthly Meeting to another are received, the persons recommended shall be considered members of the meeting to which they remove, from the date of the certificate.

All members removing beyond the limits of their

Monthly Meetings, whether for a permanent or only a certain limited time, are to apply to their respective meetings for certificates, directed to those within the limits of which they propose to sojourn or settle. Whereupon Monthly Meetings should previously to granting such certificates appoint a committee of men Friends if the applicant be a male, or of women if a female; but if the applicants be males and females, then a joint committee, to make careful inquiry respecting their conduct and the proper adjustment of their outward affairs; and if they find nothing to hinder, to prepare a certificate and report it to the next Monthly Meeting, when if no obstruction appears, such certificate should be granted and signed by the clerks of the men's and women's meetings.

When certificates are adopted, signed and recorded they should be immediately placed in the hands of the proper correspondent, who should sign them, prepay the postage and forward them without delay to the regular correspondent of the meeting to which they are addressed; and when certificates are received they are to be read in each meeting.

But if any shall remove without so applying, the Monthly Meeting of which they are members, after making inquiry, as in cases of applicants, and finding no obstruction, should without improper delay, send certificates for them to the Monthly Meeting within the limits of which they have removed. But if their previous conduct require that they be treated with, and the distance be such as to render it inconvenient for the meeting they removed from, the Monthly Meeting within the verge of which they are should be requested to treat with them and report the effect of their care; on which, if it prove satisfactory, certificates of removal may be directed; but if otherwise, and testimonies of disunion be issued, the meeting

where they reside should be furnished with copies thereof to be delivered to the parties, with information of their right to appeal. Monthly Meetings receiving certificates are to acknowledge the reception thereof to the Monthly Meetings which issued them.

Where apprentices or persons under age are under a necessity of going from one place to another, their parents or guardians should apply for certificates for them, recommending them to the care and oversight of the Monthly Meetings whereunto they remove.

If any persons appearing as Friends come within the compass of any Monthly Meeting, not being recommended by certificates and be of disorderly conduct, the overseers or other concerned Friends should inquire whether or not they are members of our Society; and if they prove so to be, admonish them, or if the occasion require it, report the case to the Preparative and from thence to the Monthly Meeting, which should thereupon inform the Monthly Meetings of which they are members of the circumstances and take the direction of said meeting for treating further with them, agreeably to our rules in cases of that nature.

CHARITY AND UNITY.

Where there is any appearance of dissension or of resentment and shyness amongst our members, the parties should be timely and tenderly apprised of the danger to which they expose both themselves and others, and earnestly exhorted to mutual condescension and forgiveness becoming the followers of Christ; and if any, notwithstanding such endeavors for their welfare, continue to manifest an implacable enmity to

others, the overseers or other judicious Friends of the Preparative or Monthly Meeting to which they belong should be informed thereof, who are to labor further with them; when if they still prove inflexible, they ought to be complained of to the Monthly Meeting to which they belong, which after laboring with them without the desired effect ought to testify against them as out of the unity of the body, the very end of the existence of which is to promote peace on earth and good will amongst men.

CIVIL GOVERNMENT.

Liberty of conscience being the common right of all men and particularly essential to the well-being of religious societies, we hold it to be indispensably incumbent upon us to maintain it inviolably amongst ourselves; and, therefore, exhort all in profession with us to decline accepting any office or station in civil government, the duties of which are inconsistent with our religious principles, or in the exercise of which they may be, or apprehend themselves to be, under the necessity of exacting from others any compliances against which they are conscientiously scrupulous.

If any person in membership with us, notwithstanding the preceding admonition, shall persist in a conduct so repugnant to our principles, it is the sense of the Yearly Meeting that they be treated with as in other cases of offense; and if they cannot be brought to see and acknowledge their error, the Monthly Meeting to which they belong should proceed to testify against them. It is also our judgment that Friends ought not in any wise to be active or accessory in electing or promoting to be elected their

brethren or others to such offices or stations in civil government, the execution whereof tends to lay waste any of our Christian testimonies, or subject their brethren or others to sufferings on account of their conscientious scruples. The principle of truth calls us out of contention; it even seeks not its own ends by means productive of animosity, much less therefore should its professors indulge themselves in strife for objects of a perishing nature.

Believing, therefore, that we are called to show forth to the world in life and practice that the blessed reign of the Messiah, the Prince of Peace, is begun, and we doubt not will proceed until it attain its completion in the earth when, according to the prophecies of Isaiah and Micah, "Nation shall not lift up sword against nation, neither shall they learn war any more," we cannot consistently join with such as form combinations of a hostile nature against any, much less in opposition to those placed in authority; nor can we unite with or encourage such as revile or asperse them, for it is written, "Thou shalt not speak evil of the ruler of thy people."

CONDUCT AND CONVERSATION.

Whatever exercises we may meet with on account of a faithful testimony to the Truth, in all godliness of conversation, and to the end that we may not faint in our minds, let us consider the Captain of our salvation, who endured the contradiction of sinners, bearing His cross, despising the shame, and is now set down on the right hand of God, where he continually makes intercession for us—that following Him, and under His banner fighting the good fight of faith, we may finally obtain a crown of righteousness that fadeth not away.

Frequent waiting in stillness on the Lord for renewal of strength, keeps the mind at home in its proper place and duty, and out of all unprofitable association and converse, whether amongst those of our own, or other professions. Much hurt may accrue to the religious mind, by long and frequent conversation on temporal matters, especially interesting ourselves unnecessarily in them; for there is a leaven in that propensity which being suffered to prevail, indisposes and benumbs the soul, and prevents its frequent ascendings in living aspirations towards the Fountain of Eternal Life.

Such are to be treated with, as are guilty of lying, drunkenness, swearing, cursing, or any other immoral or scandalous practice; and when persons are guilty in these respects, or any of them, after being treated with by the overseers or other concerned Friends, if they be brought to a sense of the iniquity thereof, such offenders are, without improper delay, to remove the scandal, and clear, as much as possible, our holy profession therefrom, by acknowledging and condemning the offense in writing, under their hands, to the satisfaction of the Monthly Meetings to which they belong. And if any offenders refuse to acknowledge and condemn their faults, the said meetings ought speedily to testify against them.

If any in membership with us shall blaspheme, or speak profanely of Almighty God, Jesus Christ, or the Holy Spirit, they ought to be timely and earnestly treated with for the conviction of their understanding, that they may experience repentance and forgiveness; but should any, notwithstanding such brotherly labor, persist in their error, or deny the divinity of our Lord and Savior Jesus Christ, the immediate revelation of the Holy Spirit, or the authenticity of the Holy Scriptures; as it will be thereby manifest that

they are not in faith with us, the Monthly Meetings where they belong, ought, after the aforesaid earnest and religious endeavors without effect, to declare the same and issue their testimony accordingly.

It is the earnest concern of the Yearly Meeting, that in all our dealings and transactions among men, strict justice may be observed, and that no motives of pecuniary interest may induce any of our members to impose upon each other, or upon any with whom they may have commercial intercourse; and it is directed that Monthly Meetings be careful to extend suitable admonition against all deviations in these respects, for the help and recovery of delinquents; and as it is obvious that there can be no just pretensions to religious rectitude, without a conformity to moral justice, Monthly Meetings are authorized to disown those who will not be reclaimed by their brotherly endeavors in these respects.

And believing, as we do, that meekness, moderation and mercy, are among the distinguishing traits of the christian character, we are concerned to caution our members against the indulgence of passion, or the exercise of cruelty, even towards the brute creation, which a beneficent Providence has made subservient to our comfort and convenience.

CONVINCED PERSONS.

It is concluded that the following order be observed respecting persons who apply for admittance into membership with us: that they apply to the overseers, who are to lay it before the Preparative Meeting; and after that meeting is fully satisfied, it should direct its clerk to forward the case to the Monthly Meeting, which shall appoint a committee of suitable Friends,

to have a solid opportunity with the party, in order to understand whether his or her motives for such request be sincere, and on the ground of true conviction of our religious principles, doctrines and testimonies, and make report of the person's state of mind, on which, if the meeting is satisfied of his or her fitness for membership, a minute should be made signifying the acceptance of such into membership, and appointing a Friend or two, to acquaint the person thereof, requesting his or her attendance at the next Monthly Meeting. But no person shall be received into membership without the united judgment of men's and women's meetings. In all such cases Friends are exhorted to attend carefully to the advice of the Apostle, "Lay hands suddenly on no man;" this neglect having often been injurious both to the individual and to the society; to them, by settling them in a false rest; to the society, by adding to its number, without increasing its joy.

DAYS AND TIMES.

It is advised that Friends be exemplary in keeping to our ancient testimony against the superstitious observance of days, and to the simplicity of Truth in calling the days and months by their Numerical instead of the Heathen names.

As we are persuaded that no religious act can be acceptable to God, unless produced by the influence and assistance of the Holy Spirit, it is our judgment that our members cannot consistently join with any in the observance of public fasts, feasts, or what are termed holy-days, or such injunctions and forms as are devised by the will of man in regard thereto; for though exterior observances of a similar kind were once au-

thorized under the law, as shadows of things to come, yet they who come to Christ, will, we believe, assuredly find that in Him all shadows end; and that "now He hath obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises." Heb. viii, 6. "Let no man therefore," says the Apostle, "judge you in meat or in drink, or in respect of an holy-day, or the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. ii, 16. The same Apostle also thus expostulates with some, who it appears had fallen from the true faith in these respects: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain." Gal. iv, 9, 10, 11.

Wherefore under an humble and grateful sense of the abundant mercies and favors of our heavenly Father, let us as a religious society continually feel our hearts filled with thanksgiving and praise to Him, an aspiration which is ever his due and to be acknowledged by His creatures with the deepest reverence, and not with the "bowing of the head like a bulrush for a day," nor with those tumultuous demonstrations of joy and nightly illuminations, which are generally attended with rioting, drunkenness and many other excesses incompatible with the Christian name.

Whilst, therefore, it is the earnest concern of the Yearly Meeting that we may be found worshipers within the temple, it is affectionately desired that our members may be individually cautious not to give occasion of additional suffering to the truly conscientious amongst us by any compliance with such ob-

servance as our worthy ancestors were rightly concerned to bear testimony against.

DEFAMATION AND DETRACTION.

Friends are exhorted everywhere to maintain a strict watch over themselves and each other against the subtle and mischievous spirit of tale-bearing and detraction—the manifest tendency of which is to lay waste the unity of the body by sowing the seeds of disesteem, strife and discord among brethren and neighbors, as well as to unfit those who propagate or listen to evil reports for being of that service to the persons reflected upon which they might be if the order prescribed by our blessed Lord to his church was strictly observed, viz.: “If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.” Matthew xviii, 15, 16, 17.

It is, therefore, advised that in whomsoever this weakness appears it may be immediately checked; and if anyone gives way to it to the obvious injury of another's reputation or interest, let him or her be faithfully admonished; and if they cannot be prevailed with to make such acknowledgment of their error as shall be satisfactory to the Monthly Meeting, they are to be further dealt with; when if this produce not the desired effect, they should be testified against. If any member who offends in this respect

shelters him or herself under a pretense that they say no more than they have heard from others, yet will not disclose who they are—such reporter or tale-bearer should in like manner be dealt with and testified against as being themselves the authors.

JUGGLERY, GAMING AND DIVERSION.

If any of our members shall discover so much weakness of mind as to apply to those called jugglers or fortunetellers, or those who by pretending to any art or skill whatever profess a knowledge of future events, hidden transactions, or where things lost or stolen may be found; or if any of our members shall use, or pretend to such art or skill; or if they shall engage in lotteries, horse-racing, dancing, wagering, or any kind of gambling, they shall be treated with therefor; and if they cannot be brought to a due sense of the evil of these things, they should be testified against.

And Friends are earnestly exhorted to watch carefully over our youth and others of our Society who may be so inclined, to prevent them by affectionate counsel and tender admonition, from engaging or participating in music, public celebrations, croquet, base ball, checkers, and all other practices of like character, whose obvious tendency is to alienate the mind from the counsel of Divine wisdom.

ISOLATED PREPARATIVE MEETINGS.

Such meetings may have the privilege of dealing with offenders as follows: Where any of our members suffer a charge to be placed on the records of a Preparative Meeting, such meeting may appoint a

committee to visit them and if brought to a sense of their error and are willing to acknowledge and condemn the offense in writing under their hands to the satisfaction of the meeting, the offense may be passed by; but if they are not willing to make satisfaction, notice of the same should be sent to the Monthly Meeting, which when entered upon its records and the offenders brought to a sense of their error through the labors of a committee, are to acknowledge and condemn the same in writing to the clearing away of the offense, said offering being previously shown to the committee and they being satisfied therewith. But if they refuse to acknowledge and condemn their fault, the meeting should testify against them.

JOINING ANOTHER RELIGIOUS SOCIETY.

If any of our members shall join another religious society, the overseers, after extending Christian care to such persons, are directed at a suitable time to report the fact to the Preparative Meeting of which he or she is a member, by which it shall be forwarded to the Monthly Meeting which shall appoint a judicious committee to visit the individuals and learn the cause of such a step and if possible remove the same, and labor to restore them to fellowship with our religious society.

Such committees are earnestly advised in all their labors to seek to be filled with that charity which suffereth long and is kind, vaunteth not itself, is not puffed up and thinketh no evil, so as if possible to leave a kind and tender impression upon the minds of those with whom they labor, and to make them feel that the door is fully open for their return to us. If their labor prove unavailing, the Monthly Meeting

should testify against them as being out of unity with our society.

If any member shall make request to the Monthly Meeting to be released from membership therein, the meeting, after extending the necessary care in the case, may grant such request, provided the individual has transgressed no rule of Discipline for which they might be disowned.

LAW.

If any of our members be complained of for withholding a just debt improperly, they should be tenderly urged to payment; if this be unavailing, they should be treated with as in other cases of disorderly conduct; and if any appear unable to satisfy their creditors, they should be advised to call them together without loss of time and submit the state of their affairs to their inspection; when if the creditors apprehend a surrender of the debtor's effects necessary, they ought to consent; and if they refuse so to do, the Monthly Meetings of which they are members should be informed; when if the party still persist in refusing, they should be disowned without too long delay.

But if any, in such difficult circumstances, manifest an honest intention, and shall offer their all to their creditors, without preference, let compassion and aid be extended to them as brethren and objects of Christian charity; having done what they could, no more for the present can be justly expected from them. Yet it is the judgment of the Yearly Meeting, that if persons so failing in their circumstances should at any time thereafter be favored with ability to pay off their deficiencies, justice will require it of them, notwith-

standing a composition with, and legal discharge from, their creditors may have been obtained. This is, however, not meant to furnish any with a pretext for advancing such claims, while persons so deficient are honestly laboring to retrieve their circumstances, nor until it shall clearly appear to their respective Monthly Meetings, or judicious committees thereof, that sufficient ability is arrived at; when, if they be requested to comply and persist in refusing, the said meetings should proceed to disown them.

And it is the judgment of the Yearly Meeting that if any members of our religious society, disregarding the gospel order prescribed by our Discipline, shall arrest or sue at law other members (not being under such a necessity so to do, as has been explained under Arbitration), they in so doing do depart from the peaceable principles of which we make profession; and if on being treated with by the Monthly Meetings to which they belong, they cannot be prevailed with to withdraw the suit, and pay the cost thereof, they should be disowned.

MEETINGS FOR MINISTERS AND ELDERS.

Persuaded as we are that gospel ministry is not of man, but by the revelation of Jesus Christ, agreeably to that apostolic charge—"As every man hath received the gift; even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified."

Holding it, therefore, to be a doctrine truly Chris-

tian, that the spirit of God is the foundation of all true knowledge in relation to that duty which we owe to Him, and one to another, we earnestly exhort that those amongst us who apprehend that they are called to the ministry of the gospel may, in their public services especially, attend closely to their several and peculiar gifts, waiting for that divine ability by which they may faithfully and availingly minister the word.

We also desire with earnest solicitude that those who are placed in the very important department of elders in the church may evince a correspondent qualification rightly to judge of the ministry and manifest a concern for the support of our religious testimonies, and the preservation of our Discipline, as well as for the advancement of truth and righteousness.

Ministers and elders thus united become mutually useful to each other, and are as nursing fathers and mothers in the church, particularly to those who are young in the ministry; for this class we earnestly desire that they may, with all care and diligence, be advised and admonished, and if occasion appear, re-proved in a tender and Christian spirit; let them also be exhorted to read the Holy Scriptures diligently, and earnestly to seek the mind of the spirit of Truth, to open the mysteries contained in them. Ministers thus abiding in a simple and patient submission to the will of God and keeping down to the openings of divine life in themselves, may witness a growth in their gifts, and will also be preserved from extending their declarations further than they find the power of truth to accompany them.

If any, in the course of their ministry, shall mis-apply, or draw unsound inferences, or wrong conclusions from the text, or shall misbehave themselves in point of conduct or conversation, let them be admonished in love and tenderness by the elders or overseers

where they live; and if they prove refractory and refuse to acknowledge their faults, they must be further treated with, in the wisdom of truth, as the case may require.

As the occasion of our religious meetings is solemn, a care should be maintained to guard against anything that would tend to disorder or confusion therein. When any think they have aught against what is publicly delivered, they should speak to the party privately; and if any shall oppose a minister in his or her preaching or exhortation, or keep on the hat, or show any remarkable dislike to such when engaged in prayer, let them be speedily admonished in such manner as may be requisite, unless the ministry of the person against whom the uneasiness is expressed has been disapproved by the Monthly Meeting.

In every Monthly Meeting two or more Friends of each sex are to be selected to sit with the ministers, and they together are to compose a meeting, to be denominated a Preparative Meeting for Ministers and Elders. Care should be taken that those chosen for the service be prudent, discreet Friends, and that they duly discharge the trust confided to them.

When there is occasion for the appointment of one or more elders in any meeting, the nomination of a Friend or Friends of that station should take place in the Preparative Meeting of Ministers and Elders, and when concurred in the proposition should be forwarded to the Quarterly Meeting of Ministers and Elders, by which, if united in, it should be transmitted to the Preparative Meeting of Ministers and Elders, which may then introduce the proposition to the consideration of the Monthly Meeting of men Friends, if the case be that of a man, and to the women if the person be a female, where the subject is to be considered; and if united with, by both men's

and women's meetings, they are to be appointed, and information given to the Preparative Meeting of Ministers and Elders, and by them forwarded to the Quarterly Meeting of Ministers and Elders. But should any Monthly Meeting have no Preparative Meeting of Ministers and Elders, then the Quarterly Meeting of Ministers and Elders may propose to the Monthly Meeting the names of a few suitable Friends for Elders; and the same rules are to govern as if they were proposed by the Preparative Meeting of Ministers and Elders.

Certificates of removal are not to convey the rights of elders, but the division of a Monthly Meeting is not to render the re-appointment of elders necessary.

But when a Monthly Meeting is divided, should there not be a sufficient number of ministers and elders to compose a Select Meeting within each of those Monthly Meetings, the members in both shall continue to compose one Preparative Meeting until the number shall be sufficient to compose two.

When any Friend has frequently appeared in our religious meetings as a minister, and the Preparative Meeting of Ministers and Elders apprehends that it is seasonable, the subject should claim the attention of the Monthly Meeting for Discipline, of which the person is a member, the Select Preparative and Quarterly Meetings shall proceed as in the case of appointing elders; and until the approbation of the Monthly Meeting is obtained, no such Friend is to be received as a minister, nor permitted to sit in the Meetings of Ministers and Elders, nor allowed to travel abroad as a minister.

When any approved minister apprehends it to be a duty to travel in the service of truth beyond the limits of their Quarterly Meeting, he or she is to open their

concern in the Monthly Meeting both of men and women Friends, to which they belong, in joint session or otherwise, and obtain a certificate or minute, as the occasion may be, of their unity and concurrence, directed to Friends within the parts proposed to be visited, and signed by the clerks of the men's and women's meetings; and it is required that when the service is accomplished, the said meeting be informed thereof, and the certificate returned without unnecessary delay.

No minister is to appoint a meeting beyond the limits of the Quarterly Meeting to which he or she belongs, without the concurrence of their respective Monthly Meetings. And if a minister is concerned to appoint a meeting within the verge of the Quarter, if to wait for the approbation of the Monthly Meeting appears to interfere with the proper time for appointing such meeting, the united sense of the elders, overseers and other concerned Friends of the Monthly Meeting of which he or she is a member, or of the Monthly Meeting within the compass of which such appointment is proposed, may be accepted as sufficient privilege.

When any minister is religiously concerned to make a general visit to the Meetings of Friends, either within or beyond the limits of the Yearly Meeting, and has obtained a certificate for that purpose from the Monthly Meeting of which he or she is a member, the certificate must also be laid before the respective Quarterly Meeting; and if the concern is concurred in, an endorsement must be entered upon the certificate and signed by the clerks of men's and women's meetings.

The ministers and elders of each Monthly Meeting are required to meet once in three months, at such time and place as the Monthly Meeting may direct, in

the capacity of a Preparative Meeting of Ministers and Elders; when, after a time of solid retirement, the queries addressed to such meetings are to be read and considered, and distinct answers made to them in writing, which, when signed by the clerk, are to be conveyed to the ensuing Quarterly Meeting of Ministers and Elders, by two or more Friends to be mentioned in the report, as representatives; here also if, in the course of inquiry any deficiency has appeared, care should be taken that it be remedied.

And in the Quarterly Meetings the same queries are also to be read, together with the answers which are brought from their Preparative Meetings. In these meetings the state of the members is to be weightily considered; that where occasion requires it, advice and counsel may be seasonably extended; and once in the year, those answers comprised in a written report and signed by the clerk are to be forwarded to the Yearly Meeting of Ministers and Elders by four or more Friends appointed as representatives. In this meeting the queries are also to be read, with the answers from the several Quarters, and the state of this part of the Society being collected and considered, advices adapted thereto may, if requisite, be issued to the subordinate Select Meetings. Here all such ministers as apprehend they are required to go in truth's service beyond sea, after obtaining a certificate of the concurrence of the Monthly Meeting, endorsed by the respective Quarter, are to communicate their prospects of duty relative thereto, and produce the said certificates; and if, upon solid consideration, the same are united by the said Meeting of Ministers and Elders, a certificate thereof, signed by the clerk, should be granted.

None of the said Meetings for Ministers and Elders are in any wise to interfere with the business of any

Meeting for Discipline; nor is the Yearly Meeting of Ministers and Elders to suffer its adjournments to interfere with the sittings of the Yearly Meetings for Discipline.

If any acknowledged member of our Meetings of Ministers and Elders shall at any time be thought, by negligence, unfaithfulness, or otherwise, to have lost his or her service in that station, so as to become burdensome and the subject of uneasiness, yet not so as to be under the care of a Meeting of Discipline on that account, or for misconduct, it is advised that a timely and tender care be extended to such person, according to gospel order, first by the individuals concerned and then by the Preparative Meeting of Ministers and Elders to which he or she may belong; should these labors prove unavailing, report of the case should be made by that meeting to the Quarterly Meeting of Ministers and Elders, where a few Friends should be deputed to assist the said Preparative Meeting in a further extension of labor with the party; if this also prove unavailing, and on report thereof to the said Quarterly Meeting, it appears that the said Preparative Meeting has fully discharged its duty to the individual, the case should then be transmitted to the Monthly Meeting for Discipline of which the party is a member, and left under its care, and he or she shall from that time refrain from attending any such meetings until again recommended or appointed, as at first.

QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

The Yearly Meeting requires that of the four queries, formed for the use of Meetings for Ministers

and Elders, the first three be read and distinctly answered in writing three times in the year, by each Preparative Meeting of that kind, to its respective Quarterly Meeting; and that all the said four queries shall be in like manner read and answered by the Preparatives to their Quarterly Meetings next preceding the Yearly Meeting of Ministers and Elders, in order that the Quarterly Meetings may be enabled to transmit a clear and distinct statement of those answers to that meeting.

QUERIES FOR MINISTERS AND ELDERS.

1. Are ministers and elders diligent in their attendance of Meetings for Worship and Discipline seasonably; and do they encourage their families and others to that religious duty?

2. Are ministers, in the exercise of their gifts, careful to wait for divine ability? and are they sound in word and doctrine?

3. Are ministers and elders in unity one with another, and with the meetings to which they belong? manifesting a religious concern for the advancement of truth, and the support of our Discipline?

4. Are ministers and elders good examples in uprightness, temperance and moderation, and careful to train up their families in plainness of dress and simplicity of manners becoming our religious profession?

ADVICES TO MINISTERS AND ELDERS.

It is also desired that the following advices be deliberately read in each subordinate Select Meeting at least once in the year:

Let all in their testimonies be cautious of using unnecessary preambles, and of asserting too positively a divine impulse, the baptizing power of truth accompanying their words being the true evidence.

Let all read the Holy Scriptures diligently, and be careful neither to misquote nor misapply them.

Let ministers be careful how they enter upon disputed points in their testimony, or of making such objections as they do not clearly answer.

Let all be cautious of interrupting the solemnity of meetings by unnecessary additions towards the conclusion.

Let ministers avoid all unbecoming tones, sounds, gestures and all affectation, these not being agreeable to Christian gravity. And let all dwell in that which gives ability to labor successfully in the church of Christ, adorning the doctrine they deliver to others, being examples of the believers in word, in conversation, in charity, in spirit, in faith and in purity.

Let ministers at all times be tender of one another's reputation, and watchful lest they hurt the services of others in religious meetings. As servants of the same Lord, with diversities of gifts, but the same spirit, may ministers and elders maintain a lively exercise, harmoniously laboring for the spreading and advancement of truth.

When traveling in the service of the gospel, let them be concerned to move under heavenly guidance, so that their visits may be neither unprofitably short and hurried, nor burdensome or unnecessarily expensive, giving no offense in anything, that the ministry be not blamed.

MEETING HOUSES.

Quarterly and Monthly Meetings are directed to make timely and careful inspection into the situation of the titles of meeting houses and burial grounds, and other estates which have been vested in trustees, and by them held for the use and benefit of the Society at large, or of any of those meetings, so that if it should appear needful, by the death of any such trustees or otherwise, due and seasonable care may be taken to appoint some others to the trust, that future difficulties and the risk of being deprived of such estates may be avoided. And it is further directed that Quarterly and Monthly Meetings respectively, as the case may require, keep exact records of all such trusts and conveyances, and see that the same be duly recorded in the county record, as required by law; and also that a clear and regular account be kept by each respective meeting, of the place where, and the persons with whom, the papers, minutes and records belonging to our religious Society are from time to time deposited; wherein due care should be taken to lodge them with suitable Friends.

MEETINGS FOR SUFFERINGS.

In order that the Yearly Meeting, with its several branches, might be properly represented during the recess thereof, a meeting has been instituted by the name of the Meeting for Sufferings, which is to consist of sixteen Friends appointed by the Yearly Meeting, and four Friends appointed by each of the Quarterly Meetings, who are to meet at North Branch, Madison county, Iowa, at 3 o'clock p. m. on fourth day, following the fourth first day in the ninth month;

but the said meeting is privileged to sit on its own adjournments, or to call a special meeting whenever four members shall judge it necessary, and is to be subject to the following rules:

I. The said meeting shall keep fair minutes of all its proceedings, and annually lay them before the Yearly Meeting.

II. No less number than twelve of the members attending shall constitute a meeting capable of transacting business.

III. On all occasions of uncommon importance when a call is made, previous notice thereof shall be given or sent to all the members, if practicable.

IV. In case the decease of any member, or members, appointed either by the Yearly Meeting or Quarterly Meetings, should not be immediately supplied—or of any losing their usefulness, or becoming disqualified, or declining, or greatly neglecting their attendance, the Meeting for Sufferings should notify said meeting, or meetings, thereof, in order that the places of those may be supplied by new appointments.

V. The said meeting is not to adopt any article of faith or discipline which has not been determined by the Yearly Meeting.

The further services confided to the said Meeting for Sufferings are:

1. In general to represent the Yearly Meeting and to appear on its behalf in cases where the interest or reputation of our religious society may render it needful.

2. To take the oversight and inspection of all writings offered for inspection, proposed to be printed, ex-

planatory of our religious principles or testimonies; and to promote or suppress the same at their discretion; also to print and distribute any writings already published by the Society, or which may be offered for inspection, as afore said, and approved. And in all cases where expenses are incurred in the execution of the duties assigned them, they are authorized to draw on the treasurer of the Yearly Meeting for such sums as may be necessary.

3. To inspect and ascertain titles to lands, or other estates belonging to any of our meetings; also to attend to the appropriation of charitable legacies and donations, or to give such advice respecting the same as may appear necessary.

4. To receive from the several Quarterly Meetings their annual accounts of sufferings, and also such memorials concerning deceased Friends as those meetings may have concurred in; that when examined and approved, they may be laid before the Yearly Meeting.

5. To extend such advice and assistance to any individuals under sufferings for our testimonies, as their cases may require; and, if necessary, to apply to the government, or persons in authority, on their behalf.

6. To correspond with such other Meetings for Sufferings as are, or may be, established by any other Yearly Meeting of our religious Society, corresponding with us, on the common concerns of the Society.

It is the judgment of the Yearly Meeting that a Monthly or Quarterly Meeting, or committee of the Yearly Meeting, should not petition or memorialize Congress or a Legislature in the name of the Society; but that, if any necessity require, in any case of emergency, a meeting of the Meeting for Sufferings

should be called, to which the subject of petition should be presented, and in the recess of the Yearly Meeting full powers are conferred on the Meeting for Sufferings to act as in their judgment the case may require.

Approved ministers and members of any other Meeting for Sufferings, corresponding with this, may also attend its sittings.

MEETINGS FOR WORSHIP.

It is directed that those who come late to meetings, or, when there, fall asleep, or are restless, or do not stay in the meeting, but go forth unnecessarily, or otherwise demean themselves unbecoming our holy profession, on these solemn occasions, be tenderly treated with and seasonably admonished; and that Friends who are exercised in the Discipline pay early attention, in the love of the gospel, to such as neglect their duty in attending our Meetings for Worship. A wilful neglect in this important duty being a manifest evidence of ingratitude to the Divine Author of all our mercies, and contrary to the practice of the primitive believers in Christ, and our religious testimony—it is the judgment of the Yearly Meeting that Monthly Meetings, after having fully discharged their duty toward such, and finding their endeavors to reclaim them ineffectual, should testify our disunity with them.

It is the fervent concern of the Yearly Meeting to press upon the consideration of our members the solemn duty of pure and spiritual worship. It is not enough that, after the example of our forefathers, we meet together in one place, in outward silence, re-

jecting those forms and ceremonies which were invented by the wisdom of man, as well as that worship which is performed only in his will; it is not enough that with a commendable diligence we attend all our religious meetings, unless also, like them, we wait in humble reverence for spiritual ability to worship acceptably the Lord of heaven and earth. May we, therefore, humbly and diligently wait in the spirit of our minds for the coming of Him who told His disciples, "Without me, ye can do nothing;" that we may experience the influence of His spirit to enlighten and quicken the soul to a true sight of its condition; that, feeling the spirit of supplication, we may approach the throne of grace, and under a renewed sense of the Father's mercy and goodness may be enabled to offer the tribute of worship and the sacrifice of praise.

This is the important purpose of our assembling together in silence; and though at times there may be amongst us but little instrumental ministry, or even none, let not this produce any abatement of diligence in the duty. Instrumental ministry, in the life and power of the gospel, is a great favor to the church; but the distinguishing excellence of the Christian dispensation is the immediate communication with our Heavenly Father, through the inward revelation of the spirit of Christ. May, therefore, the deportment of our members, while engaged in this most solemn duty, be such as to demonstrate that they are earnest in the great duty of waiting upon and worshipping God in spirit; that serious and tender-hearted inquirers may be encouraged to come and partake, in our assemblies, of that inward and spiritual refreshment and consolation, which the Lord is graciously pleased to impart to the souls of such as are humble in His sight and approach His holy presence with reverence and fear.

It is further directed that Friends keep their chil-

dren and such members as are under their care to a constant, seasonable and orderly attendance of meetings, both on First day and other days of the week, instructing them agreeably to the ability received, to wait in stillness upon the Lord, that they may receive a portion of His spiritual favor, and from the tendering virtue of His Holy Spirit may be engaged in heart and mind to walk worthy of so great grace, and in a holy zeal for His honor submit to bear the cross, endure the shame and become dedicated witnesses for Him among men.

As the appearance of drowsiness in our religious meetings is offensive, and may be a cause of stumbling to such sober inquirers as come amongst us, Friends are earnestly exhorted to strive against it, that no appearance thereof may be seen in our assemblies; and if any give way to it, as indulgences therein must necessarily have a disqualifying influence, it is the desire of the Yearly Meeting that Quarterly, Monthly and other Meetings be cautious of employing such members in the weighty services of Discipline.

MEMORIALS.

To commemorate the lives of the righteous is a tribute due to their memory, and may prove an incentive to the living to follow after their virtues. If, therefore, any Monthly Meeting should, upon solid consideration, believe that it would be profitable to prepare a memorial concerning a deceased member, such memorial is to be sent to the respective Quarterly Meeting, where it is to be further considered; and, if approved, is from thence to be forwarded to the Meeting for Sufferings, in order for inspection and approbation, previous to being laid before the Yearly Meeting.

It is also required that Quarterly and Monthly Meetings furnish the Yearly Meeting annually with an account of the decease of such of their members, in the station of ministers and elders, as have occurred within the year.

MODERATION AND TEMPERANCE.

It is a consideration claiming our serious regard that our worthy ancestors, having their views directed toward an enduring inheritance, and their affections established upon things above, sought not after the splendor of this world. In minds thus bent upon seeking a more glorious inheritance than temporals can afford, the love of the world had but little influence; they were conspicuous examples of temperance and moderation. A defection from this simplicity of heart and heavenly-mindedness, leading into the inordinate love and pursuit of the things of this world, hath prevailed with too many amongst us, and produced the fruits of pride and ambition. These have introduced many imaginary wants from which our ancestors were preserved by their simplicity. To satisfy these wants some have been excited to enter into a larger extension of trade and commerce than they had stock and ability to conduct. Vain ambition, and an emulation inconsistent with the truth, have led many into extravagant expenses. Reduced by these means in their circumstances, yet unwilling to lessen their appearance in the world, some have resorted to indirect methods to procure a temporary support, which have too frequently ended in failures and bankruptcies.

Whilst, therefore, we hold it to be an indubitable truth, that moderation and temperance are inseparable from the Christian religion, we affectionately beseech

our members to abstain from all appearance of evil in relation thereto. And particularly as respects the use of intoxicating liquors of every description. Is it not affectingly to be observed, that a baneful excess in drinking spiritous liquors, is prevalent amongst many of the inhabitants of our land? How evident are the corrupting, debasing, and ruinous effects consequent upon the importation, distillation and retailing of them, whereby intemperance is greatly aided and encouraged to the impoverishment of many, distempering the constitutions and understandings of many more, and increasing vice and dissoluteness in the land—with which many religiously attentive minds have been painfully exercised.

It is the fervent desire of the Yearly Meeting that friends in all quarters may be earnestly excited to suffer the affecting importance of this evil, religiously to impress their minds, and that Monthly Meetings may labor in the spirit of love and tenderness with those who use ardent spirits as an article of drink on any occasion, the medical and mechanical use only excepted, and also with those who sell or grind grain for distillation, or furnish fruits or other materials for that purpose: and also such as aid the business by furnishing vessels to prepare or hold such liquors, or are concerned in conveying it to or from market, or vend, or in any wise aid the commerce of that article. And if such labor prove effectual to reclaim from the practice or encouragement of so desolating an evil and, after the hope of gaining such by brotherly treatment is over, Monthly Meetings may proceed to disown them.

OATHS.

Our testimony against the imposition of Oaths is founded upon the following express and positive com-

mand of the author of the Christian religion, viz:—
“Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God’s throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil.” Mat. v. 33–37.

This testimony we also find was clearly held up, and emphatically enjoined by the apostle James upon his Christian brethren, when he says, “But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation.” Jas. v. 12.

Believing, therefore, as we do, that no argument can invalidate a prohibition thus clear and positive, we are bound religiously to regard it; and whilst we feel gratitude to our rulers for the continuance of that indulgence, by which our affirmation is accepted, let us evince our sincerity in relation to this testimony, by faithfully maintaining it.

And when any of our members, either in courts or elsewhere, violate it, either by taking or administering Oaths, Monthly Meetings are required to extend brotherly labor towards them; and if they cannot be prevailed upon to give the necessary satisfaction, to testify their disunity with them.

We also believe that a proper regard to the obligations of this testimony, would lead our members to procure such persons as witnesses to instruments of writing rendering them necessary, as will attest them by affirmation.

OVERSEERS.

Monthly Meetings are required to appoint a proper number of faithful and judicious men and women Friends, belonging to each of the Particular or Preparative Meetings, to the station of Overseers within the same; whose duty is to exercise a vigilant and tender care over their fellow members; that if any thing repugnant to the harmony and good order of the society appears amongst them, it may be timely attended to.

And to prevent the introduction of all unnecessary and premature complaints to meetings of business, it is advised, that if any member shall have cause of complaint against another, it be mentioned to the Overseers; who are to see that the party complained of has been treated with, according to gospel order, previously to the case being reported to the Preparative or Monthly Meeting. And should complaints be made to the Overseers or other judicious Friends, against any of our members, by persons who have not a right of membership with us, the complaint ought not to be slighted or rejected because the complainant is not a member, but such care should be extended in the case as may evince that our object is the equal and impartial administration of justice, without respect to persons.

When dealing with offenders it is the duty of the Overseers to offer a copy of the charges against such, when it can be conveniently done, before taking it to the meeting. And it is desired, that in dealing with any, it be done in the spirit of meekness and love, patiently endeavoring to instruct and advise them; which, if ineffectual, the Preparative Meeting should be informed thereof; that, if needful, the case may be laid before the Monthly Meeting.

It is further recommended to our Monthly Meetings,

that a committee be appointed annually, to consider the propriety of changing the Overseers, and bringing forward to the improvement of their gifts other Friends, on whom a concern for the welfare of the society rests. And we tenderly exhort all our members, who may be rightly called into this, or any other service of the church, not hastily to excuse themselves therefrom, but solidly to consider the weighty advice of the apostle:—"Feed the flock of God which is among you; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock; and when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." 1 Pet. v. 2, 3, 4

PARENTS AND CHILDREN.

As next to our own souls, our offspring are the very immediate objects of our care and concern, we entreat all who are parents and governors of families, that they lay to heart the great and lasting importance to the youth of a religious education. This would lead them to be solicitous, that their tender and susceptible minds may be impressed with virtuous principles, and a just sense of the Divine Being, his wisdom, goodness, power and omnipresence. They would be concerned to impress them with just sentiments in relation to the vanity and fallacy of transitory enjoyments, directing them to seek after that solid peace and serenity of mind attendant upon true religion, as the pearl of great price.

The importance of an early instruction in the law of God is set forth with peculiar strength, clearness, and solemnity, in Deut. vi. 4-7: "Hear, O, Israel: The

Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

It is requisite also that restraint be added to instruction, it being much easier, as well as more prudent, to exercise it upon the first appearances of an inclination to dangerous or hurtful liberties, than afterward; for where children, through the prevalence of fond affections have been accustomed to improper indulgences, when they are grown to such a dangerous degree of ripeness, that the exertion of authority hath become absolutely necessary, the strength of their passions so habituated, hath often proved unconquerable, or very difficult to overcome; to the great hurt of the unhappy youth, and the unspeakable grief of the imprudently indulgent parents.

We know that virtue does not descend by lineal succession, nor piety by inheritance; yet we trust that the Almighty graciously regards the sincere endeavors of those parents, whose early and unremitting care is over their offspring for good. Be ye, therefore, examples to them in your meetings, your families and employments. Keep them, while young, out of the vain fashions, the corrupt customs, and unprofitable conversation of the world; laboring to convince their young and tender minds of the propriety of restraint, when necessary; exhorting them in meekness, and commanding in wisdom. And, as they advance in age, guard them against the reading of plays, romances, and other licentious publications, of a nature prejudicial to the promotion of Christianity; likewise against

public pastimes and pernicious diversions; all which have a tendency to draw the incautious mind from a sense of religious duty, to bring it into a state of alienation from the divine life, and to deprive it of that inexpressible comfort and delight attendant upon the daily exercise of religion and virtue.

In much love to the rising generation, we exhort them to avoid the many vanities and ensnaring corruptions to which they are exposed. Bear in mind, dear youth, that "the fear of the Lord is the beginning of wisdom." Take advice of godly parents, guardians, and friends; ever remembering that children ought to obey their parents in the Lord, and that disobedience therein is a breach of the moral law, and is always offensive in the divine sight.

With tender solicitude we press it upon you—flee from everything which may have a tendency to despoil your innocence, and to render your minds less receptive of that holy influence which your enlightened judgment demonstrates to the truth. We beseech you, attend to this heavenly instructor, and dutifully yield to the correspondent tender advice of your friends. Shrink not from the cross of Christ, in your dress, language, or manners, but through a subjection of your will to the divine will; in these, and all other respects, walk answerably to the purity of our profession, and the simplicity and spirituality of our worship, so may you be instructive examples to serious inquirers after truth; and not of those, who under a profession thereof, are preferring their own evil ways, and turning others aside from the footsteps of its followers.

When the pious exercise of parental care and authority is disregarded, and any of our youth departing from that simplicity corresponding with our profession, do obstinately run into, and copy after the vain and extravagant fashions of the world, in their

dress and address, and do also expose themselves to the corrupting influence of evil companions, and a consequent irregularity of conduct, such ought to be timely and tenderly expostulated with, to convince them of the dangerous tendency of their conduct; and if they cannot be prevailed on to amend their ways, they should be treated with by their respective Preparatives or Monthly Meetings, as in other cases of offence; and if, after due labor and forbearance, they prove irreclaimable, they should be testified against.

And if any parents, in membership with us, willingly indulge their children, or youth under their care, in such extravagance and excess as are here pointed out, and persist in vindicating their conduct, they ought, in like manner, to be treated with and disowned.

It is the desire of the Yearly Meeting, that Friends may bring up the youth under their care, to habits of industry, placing them with sober and exemplary members of the society for instruction, in such occupations as are consistent with our religious principles and testimonies; so that as far as in us lies, they may be preserved in becoming conduct and demeanor. Also, that those whose circumstances may furnish them with ability for instructing in useful and suitable employments, the children of members who are in situations less affluent, may receive them into their families upon terms so moderate and equitable, as to remove every plausible reason for placing them with those not in membership with us.

PLAINNESS IN DRESS AND ADDRESS.

Upon the first of these subjects, our principle is, to let decency, simplicity and utility be our principal motives; and not to conform to the vain and change-

able fashions of the world, though we may occasionally adopt alterations which are convenient and useful. This is a principle, the propriety of which we apprehend no serious Christian will deny; and whilst in this age of pride and extravagance in dress, the adoption of this rule may make us appear singular; yet in relation to us, this singularity is not without its use. It is in some respects like a hedge about us; which, though it does not make the ground it encloses rich and fruitful, yet it frequently prevents those intrusions by which the labor of the husbandman is injured or destroyed.

The conduct which our society has adopted in this respect, is supported by many passages in holy writ. "Be not conformed to this world; but be ye transformed by the renewing of your mind," was the advice of the apostle to the Christians who dwelt at the seat of Roman grandeur and luxury. And again, in relation to the female sex, he says: "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works"; plainly showing that such adornings are contrary to the profession of godliness. The apostle Peter also is very full in his exhortations upon this subject, he says: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in old time, the holy women also, who trusted in God, adorned themselves." 1 Pet. iii. 3, 4, 5.

It is, however, highly important to us, to maintain more than the form of godliness, and whilst we avoid

a conformity to this world, to be careful to seek after that divine power which will enable us to fulfill the other part of the exhortation: "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 2. Thus, having our minds and conduct rightly regulated, we shall fulfill another important apostolic injunction: "Let not your good be evil spoken of."

In our address, also, we are bound to differ from the world in several respects; such as our using the singular number in speaking to a single person; our disuse of the appellation of Master, Mistress, &c. in a complimentary manner, to those who do not stand in these relations to us, and our calling the months and days of the week by their numerical names instead of those which are derived from the heathen deities, &c. From these, and other erroneous and corrupt practices, the Spirit of Truth, in which we profess to believe, as guiding into all truth, led our predecessors in religious profession, and we believe, still leads us as we follow it. Our conduct in these respects is supported by the practices mentioned in holy writ, as well as by the simplicity and reasonableness of it.

The origin of applying the plural number to an individual, and of complimentary titles to one another, is to be traced to vanity and pride. Besides this consideration, our practice of using the singular number to a single person is both more correct and more perspicuous, to say nothing of its consistency with the form of sound words as recommended by Paul to Timothy. This is also the case with respect to our names of days and months; nevertheless, it is not by reason and propriety alone, that our conduct in these things may be supported. Religion, if an attention to the practice and precepts recorded in the Scriptures, has a claim to

that name, also justifies our conduct. It was no doubt in allusion to the complimentary, and not to the proper use of the appellations of Rabbi, Father, and Master, that our Lord prohibited the practice amongst his followers. Speaking of the dispositions of the Scribes and Pharisees, he says: "They love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets; and to be called of men Rabbi, Rabbi. But be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your father, which is in heaven. Neither be ye called master; for one is your master, even Christ." Matt. xxiii. 6-10. The following expressions of Elihu, a pious young man, mentioned in the book of Job, are also applicable: "Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man. For I know not to give flattering titles, in so doing my Maker would soon take me away." Job xxxii. 21.

POOR.

As mercy, compassion and charity are eminently required by the Gospel, it is the duty of Monthly Meetings to appoint a committee annually of suitable Friends, to have the care of the poor, whose duty shall be to duly inspect the cases of our members who are in indigent circumstances, in order that relief and counsel may be seasonably extended, and they advised to engage in such employment as they are capable of.

And to defray the necessary expense thus incurred, the committee may draw on the treasurer of the Monthly Meeting. In the exercise of this benevolent care, we should always guard against unnecessarily exposing the names or situations of our fellow mem-

bers. Such, also, who need pecuniary aid, ought to accept the deliberate advice of their friends, and manifest a becoming disposition to conform to their solid judgment, remembering that it is said: "In the multitude of counsellors there is safety." Prov. xi. 14.

Where there is an obstinate refusal to conform to such advice, committees are to be governed in the distribution of the intended liberality, by a prudent discretion.

Women's Monthly Meetings are to inspect and relieve the wants of the poor of their own sex; and where their own funds are insufficient, they are to apply to Men's Meeting for their aid, and for their concurrence, as cases may require.

PRIEST'S WAGES, OR HIRELING MINISTRY.

Let us keep in remembrance this fundamental principle of our profession, that it is under the immediate teaching and influence of the Holy Spirit, that all acceptable worship is performed, and all Gospel Ministry supplied; that this pure and powerful influence in vessels sanctified and prepared by the Divine hand is the essential qualification to that work. The gift, therefore, being divine, the service is freely and faithfully to be discharged, without any view to reward from man, agreeably to the express command of Christ, our head and high-priest, "Freely ye have received, freely give. Matt. x. 8.

And where any of our members are so regardless of this testimony, as to contribute to the support of an Hireling Ministry, and vindicate such conduct, they

ought to be tenderly labored with, to convince them of their error; but if this prove ineffectual, and they persist in their unfaithfulness, the Monthly Meetings to which they belong, should proceed to declare our disunity with them—such conduct being opposed to our testimony for the Free Ministry of the Gospel, which is “without money and without price.”

SCHOOLS.

The education of our youth, in piety and virtue, and giving them useful learning under the tuition of religious, prudent persons, having for a great number of years engaged the solid attention of this society, advices thereon have been, from time to time, issued to the several subordinate meetings. It is the earnest desire of the Yearly Meeting, that Quarterly, Monthly and Preparative Meetings may be excited to proper exertions for the institution and support of schools and that each subordinate meeting be encouraged to appoint a committee to have the care of such schools, and that no tutor be employed but by their consent, there being but little doubt, that as Friends are united and cherish a disposition of liberality for the assistance of each other in this important work, they will be enabled to make such provisions for a guarded, religious education of our youth under the care and oversight of our own society, for want of which it has been observed, that children have been committed to the care of transient persons of doubtful characters, and sometimes of very corrupt minds, by whose bad example and influence they have been betrayed into principles and habits, which have had an injurious effect on them in more advanced life.

It is, therefore, indispensably incumbent on us to

guard them against this danger, and to procure such tutors of our own religious persuasion, as are not only capable of instructing them in useful learning, to fit them for the business of this life, but to train them in the nurture and admonition of the Lord.

SCRIPTURES OF THE OLD AND NEW TESTAMENT.

The Holy Scriptures, being the external means of preserving and conveying to us an account of the things most surely to be believed, concerning the coming of our Lord Jesus Christ in the flesh, and the fulfilling of the promises relating thereto, it is the earnest concern of the Yearly Meeting to press upon Friends of all ranks, a diligent acquaintance with the sacred records; and that parents and heads of families would both, by example and advice, impress upon the susceptible and retentive minds of the youth, a reverent esteem for the doctrines and precepts of the Christian religion contained therein; inducing them to believe that the same experience of the work of sanctification through the operation of the spirit of God, to which the Holy Scriptures abundantly bear testimony, is to be witnessed by believers in all generations, as well as by those in the first ages of Christianity. Our dear youth, thus educated in the belief of these important truths, as well as of the inward manifestation and operation of the Spirit of God, may be prepared to receive his spiritual appearance in their hearts, according to our holy profession.

SECRET SOCIETIES.

It being obvious that the public entertainments, and the vain and ostentatious processions of those called

Free Masons, or the badges and insignia of Secret Societies, or any other organization, are altogether inconsistent with our religious profession, and that their tendency is evil, and that they are calculated to lead from a dependence upon Christ, and the Christian religion, and frequently into infidelity; although they may appear to be for the promotion of good objects: if, therefore, any of our members depart from our Christian views and principles, and join therein, or unite in membership with any such organizations, they are to be treated with as in other cases of disorderly conduct, and if not brought to a sense of their error, to be disowned.

STOCK.

A Stock having by experience been found useful for the occasions of the society, and particularly in the application from time to time, by our Meeting for Sufferings, it is desired by the Yearly Meeting that the same be occasionally renewed by a collection from each Quarter; and that it be continued in the hands of the Treasurer, appointed by the Meeting, and be subject to be drawn out by its direction or by the Meeting for Sufferings, as the exigencies of society may require.

The sums which may be thought necessary, are to be raised by each Quarter, in the proportions which may, from time to time, be ascertained by the Yearly Meeting.

It is further recommended that each Quarterly and Monthly Meeting have a stock of its own for the purpose of defraying expenses which may come under its care.

Monthly and Quarterly Meetings are desired to be

liberal in defraying the necessary expenses of those whom they liberate to travel in the work of the ministry; and the committee appointed in their case, is privileged to draw on the Treasurer of the meeting to meet the demands as the exigencies of the case requires.

Women's Meetings are also to have a stock of their own for such services as may fall more properly under their care.

TESTIMONIES OF DENIAL AND ACKNOWLEDGMENT.

It is the judgment of the Yearly Meeting, that offenders, whether under dealing, or disowned, who incline to make acknowledgment of their offenses, shall prepare the same in writing; which ought to be shown, if under dealing, to the committee appointed in their case; or if disowned, to the overseers. And if the purport is judged to be suitable to the occasion, the party may present it to the Monthly Meeting, and stay till it is read: and after time given for a solid pause, should withdraw, before either that, or any other business, is proceeded upon. The meeting is then to consider the case, and appoint two or more Friends to inform the party of the result.

In all cases those who are under dealing for offenses, and who offer acknowledgments to Monthly Meetings previous to disownment, ought to particularize in such offerings, the matter or matters charged upon them.

And in relation to applications to be received into membership, from those who have been disowned, the ground upon which they ought to be accepted being a belief on the part of Monthly Meetings of their sin-

cerity and contrition; when this is apparent, it is not expedient to oblige such to recite the particular misconduct with which they have been charged, and which has been specified in testimonies of denial against them. Nor is it incumbent on Monthly Meetings to require acknowledgments in all cases from those who have been disowned; that being left to the judgment and discretion of the Monthly Meeting to which application is made.

In all cases when a Monthly Meeting apprehends itself under a necessity to disown a member, it is the desire of the Yearly Meeting that such member, if his or her situation will admit of it, be previously informed thereof; and when a Testimony of Disownment is issued against such individual, a copy thereof should be retained on the minutes of the Monthly Meeting, and one offered to the party testified against.

When females become delinquents, or violate the rules of our Discipline, Women Friends are to exercise a proper care in the case, according to the general order of the society, until their Monthly Meeting becomes satisfied that the offenders should be disowned; and in order that the Men's and the Women's Meetings may act in unity and equality, as to receiving and disowning members, it is directed that when either Meeting shall have come to a judgment to disown a member, the other shall be consulted, and they may appoint joint committees in the case, if they should be most easy to do so, before a Testimony of Disownment is issued. And when a testimonial is adopted in one meeting, it should be sent to the other for concurrence and signing.

When a disowned person removes without the verge of the Monthly Meeting, of which he or she has been a member, and becomes concerned to be again united to the society, such person may make application to

the Overseers of the Monthly Meeting within the compass of which he or she resides.

TRADE.

It being evident that where the manifestations and restraints of the spirit of truth are duly prized and regarded, it leads out of a bondage to the spirit of this world, and preserves the minds of its followers from many fettering and disqualifying entanglements; and contrarywise, that an ordinate love and pursuit of worldly riches often betrays those who are captivated by them into many difficulties and dangers to the great obstruction of the work of truth in the heart; we affectionately desire that the counsel and gracious promise of our blessed Redeemer to his followers, may be borne in remembrance by us, "Seek ye first the kingdom of God, and his righteousness, and all these shall be added unto you."

We are earnestly concerned that the service of our society may not be obstructed, or its reputation dishonored, by any imprudence of its members in their worldly engagements, and recommend all to be careful not to venture upon business they do not understand; nor to launch into trade beyond their abilities, and at the risk of others, but that they bound their engagements by their means: and when they enter into contracts, or agreements, whether written or by words, that they endeavor, on all occasions, strictly to fulfill them, that no occasion of reproach may be given to truth and Society.

We particularly exhort that none engage in any such concerns as depend on the deceptive probabilities of hazardous enterprises, but rather content themselves

with such a plain and moderate way of living as is consistent with the self-denying principle of which we make profession, whereby many disappointments and grievous perplexities may be avoided, and that tranquility of mind obtained which is inseperable from the right enjoyment, even of temporal things.

And it is advised, that, when any amongst us err, or are in danger of erring, in these respects, they be faithfully and timely admonished.

It is further recommended that Friends frequently inspect the state of their affairs; and keep their accounts so clear and accurate that they may, at any time easily know whether they live within the bounds of their circumstances or not; and, in cases of death, that these may not be perplexing to survivors. And whenever any find that they have no more property left that is sufficient to discharge their just debts, and their circumstances becoming worse, it is advised that they immediately consult with some judicious Friends and, without loss of time, make their circumstances known to their creditors, carefully avoiding the payment of one in preference to another, that so none may be injured nor any reproach incurred by mismanagement. If any should proceed in trade, at the hazard of the means of others without their knowledge and consent, such conduct is reprehensible; and after having due care extended, if persisted in, a testimony should be borne against it by disowning them.

And where overseers, or other concerned Friends, have reason to fear that any person or family, by living above their means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining in their circumstances, and likely to fail, it is recommended that such be seasonably treated with, and, if it appear requisite, advised to call their creditors together without delay; and if, notwithstanding

this advice, such persons still persist, and run into embarrassment to the loss of others, and to their own disreputation, the Preparative or Monthly Meeting to which they belong, ought to be timely informed thereof, and proceed to treat with them according to our rules: when, if this labor also prove ineffectual, a testimony of denial may be issued against them.

It is directed that where such failures occur, and the cases are under the care of Monthly Meetings that the Friends appointed to visit the parties, inquire of their assignees, or trustees, how their deficiencies have happened, and report accordingly. And neither Monthly nor other Meetings should receive subscriptions, donations, nor bequests, from persons so circumstanced, until they have paid off their deficiencies, or are voluntarily acquitted thereof by their creditors: for it should be remembered, that though in such cases, the defaulter may have been legally discharged, the property he may afterwards acquire is not properly his own, till he has fairly paid off his former debts to the satisfaction of his creditors. Wherefore, we further direct, that if any such person or persons, after being sufficiently reminded of their duty in this respect, shall refuse to comply therewith, inquiry be made into the reason, and if it be not such as shall satisfy the Monthly Meetings of which they are members, and they cannot be prevailed with, the said meetings, after sufficient labor and time of forbearance, may issue a testimony of denial against them.

We also desire that when Friends accept the office of assignee, or trustee, they be active in collecting the effects of the estate, and punctual and speedy in making distribution.

We are concerned that all Friends, who have been favored to accumulate largely of this world's goods, or such as may have money to loan, may not balk our

testimony against covetousness, by extortioning or taking of usury from any of their fellow beings, and where any give reasonable grounds for fear in these respects, they should be treated with, and if they can not be brought to a sense of their error, they are to be testified against, as in other cases of unchristian conduct.

We also caution all in membership with us, to be careful how they enter into joint securities with others, under the specious plea of rendering acts of kindness; many, by so doing, having been suddenly ruined and their innocent wives and children reduced to deplorable circumstances. The wise man said, "Be not thou one of them that strike hands, or of them that are sureties for debts; if thou hast nothing to pay, why should he take away thy bed from under thee"

It is our desire that Friends may wait for divine counsel in all their engagements, and not to suffer their minds to be carried away by an inordinate desire of worldly riches; remembering the observation of the Apostle in his day, and so often sorrowfully verified in ours: "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which some having coveted after, have erred from the faith, and pierced themselves through with many sorrows" 1 Timothy vi. 9.

Even when riches to any extraordinary degree have been amassed, by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of truth into liberties repugnant to our religious testimonies, and, sometimes into enterprises, which have terminated in irreparable damage to their temporal affairs, if not an entire neglect of the great work of their souls' salvation.

We do not condemn industry; we believe it to be not only praise-worthy, but indispensable; it is the desire of great things, and the engrossment of the time and attention, from which we desire, that our dear Friends may be preserved. We doubtless owe duties to ourselves and our families, but do we not owe even ourselves to our all-wise, all-protecting and Provident Creator?

WAR.

Believing, as we do, that the spirit of the Gospel breathes "peace on earth and good will to men," it is the earnest concern of the Yearly Meeting that Friends may adhere faithfully to our ancient testimony against wars and fightings, avoiding to unite with any in war-like measures, either offensive or defensive; that by the innocency of our conduct, we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the promotion thereof, toward its desired completion; when according to ancient prophecy, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and its inhabitants shall learn war no more."

In relation to this testimony, it is our judgment that when goods have been distrained from any, on account of a refusal to pay fines for non performance of military services, and the officers, after deducting the fines and costs, propose to return the remainder that Friends should maintain their testimony by suffering, rather than accept such overplus, unless the same or part of it is returned, without change of the species.

That furnishing wagons, or other means for conveying of military stores, is a military service; and the care of elders, overseers and faithful Friends should

be extended, in Christian tenderness and love, to such as deviate herein, in order to convince them of their error.

And that a tax levied for the purchasing of drums, colors, or for other warlike uses, cannot be paid consistently with our Christian testimony.

It is the fervent concern of the Yearly Meeting to recommend to the deep attention of all our members, that they be religiously guarded against approving or showing the least connivance at war, either by attending at, or viewing of, military operation, or in anywise encouraging the unstable, deceitful spirit of party, by joining with political devices or associations, however speciously disguised, under the ensnaring subtleties commonly attendant thereon; but that they sincerely labor to experience a settlement on the alone sure foundation of pure unchangeable truth; whereby through the prevalence of unfeigned Christian love and good will to men, we may convincingly demonstrate that the kingdom we seek is not of this world, but a kingdom and government whose subjects are free indeed, redeeming from those captivating lusts from whence come wars and fightings.

And that the members of our religious society would carefully avoid engaging in any trade or business promotive of war, sharing or partaking of the spoils of war, by purchasing or selling prize goods, importing or shipping goods in armed vessels, paying taxes for the express purpose of war, or from pecuniary motives grinding of grain, feeding of cattle, or disposing of their property, for the use of the army; that through a close attention to the monitions of divine grace, and guarding against the suppression of it, either in themselves or others, they may be preserved in a conduct consistent with our profession, and from wounding the minds or increasing the sufferings of

each other, not at all doubting that He to whom appertains the kingdom and the power, who is wonderful in working, will continue to carry on and perfect His blessed cause of peace on the earth. A due attention to this concern is recommended to Quarterly, Monthly and Preparative Meetings, and to Friends in general; it being the judgment of the Yearly Meeting that if any of our members do, either openly or by connivance, pay any fine, or penalty, or tax, in lieu of personal service for carrying on war, or allow their children, apprentices or servants, who are members, to act therein, or are concerned in arming or equipping vessels with guns, or deal in public certificates issued as a compensation for expenses accrued or services performed in war, that they be tenderly treated with, and if they cannot be brought to an acknowledgment of their error, Monthly Meetings are authorized to disown them.

It is further the sense and judgment of the Yearly Meeting that it is inconsistent with our religious testimony and principles for any Friend to pay a fine or tax, levied on account of their refusal to muster or to serve in the militia, although such fine or imposition may be applied towards defraying the expenses of civil government; and where deviations in this respect occur, tender dealing and advice should be extended to the party, in order to their conviction and restoration; and if this prove ineffectual, Monthly Meetings should proceed to disown them.

And finally, dear Friends, upon the calamitous subject of war, you are not ignorant of what adorns our profession. Let us seek peace, and pursue it remembering that we are called to love. Oh! that the smallest germ of enmity might be eradicated from our inclosure; and truly there is a soil in which it cannot live; this soil is Christian humility. May we, therefore, be peaceable ourselves, in words and actions,

seeking for that disposition in which we can pray to the Father of the universe, that He may breathe the spirit of reconciliation into the hearts of his erring and contending creatures.

WILLS.

Knowing how quickly many are removed by death, Friends who intend on disposing of their estates by wills are advised to make them whilst in health and strength of judgment, and to employ persons of competent legal knowledge to write them, and therein to direct their substance as in justice and wisdom may be to their satisfaction and peace, laying aside all resentment, remembering we all stand in need of mercy and forgiveness. Making such wills in due time can shorten no one's days; but the omission or delay thereof to a time of sickness, when the mind should not be diverted from a solemn consideration of the approaching awful period of life, has often proved very injurious to many, and been the occasion of creating discontent and animosity in families.

We further desire that executors and trustees concerned in wills and settlements, may take especial care to discharge faithfully their respective trusts, according to the intent of the donors and testators; and that all charitable gifts, legacies, bequests and settlements of estates, by will or deed, intended and given for the use of the poor, the aged, the impotent, or for the education or apprenticeships of the children of poor Friends, may not be appropriated or converted to any other uses than such as the donors or testators have directed. A violation herein being an obvious perversion of justice, offenders in these respects should be dealt with; and unless they make due satisfaction to the injured parties and to the meeting to which they belong should be disowned.

MARRIAGE.

Marriage is a divine ordinance and a solemn engagement for term of life; it implies union in spiritual as well as in temporal things, and is of great importance to our peace and well-being in this world, and may also prove of no small consequence respecting our state in that which is to come; yet it is often too inconsiderately entered into, and upon motives inconsistent with the evident intention of that unerring wisdom by which it was primarily ordained; and whilst the parties differ in religion they are disunited in the main point; even that which should increase and confirm their mutual happiness and render them help-meets and blessings to each other.

We do, therefore, affectionately advise that all unmarried persons in membership with us, previously to their making any procedure in order for marriage, do seriously and humbly wait upon the Lord for His counsel and direction in this important concern; and when favored with satisfactory clearness therein, if under the care of parents or guardians, should early acquaint them of their intentions in order to obtain their consent; thus preservation from the dangerous bias of forward and uncertain affections would be experienced, to the real benefit of the parties and the comfort of their friends. And it is earnestly recommended to Friends that they tenderly and carefully watch over the youth, and endeavor to guard them against all improper or unequal connections in marriage, and extend seasonable caution and admonition relative to this interesting subject, as occasion may require.

For want of due watchfulness and obedience to the convictions of divine grace in their consciences, many amongst us have wounded their own souls, distressed

their friends, injured their families, and done great disservice to the church, by their unequal connections, which have proved an inlet to much degeneracy and mournfully affected the minds of those who labor under a living concern for the good of all and the prosperity of truth upon earth.

Whatever felicity they might have flattered themselves with in the beginning, they may be disappointed of by an uneasiness accompanying their minds and embittering their enjoyments.

The perplexed situation of the offspring of such alliances is also to be lamented; attached by nature to both parents, their confusion often renders them unfixed in principle and unsettled in practice; or if, as is usual, the sons attach themselves to the father and the daughters to the mother, brothers and sisters are trained in ways diverse from, and in some instances opposite to, each other; thus differing in principle, they are frequently divided in affection and, though so nearly related, are sometimes at the greatest distance from that love and harmony which should be continually cherished amongst them.

To prevent falling into these disagreeable and disorderly engagements, it is requisite to beware of the paths that lead to them—the sordid interests and ensnaring friendships of the world, the contaminating pleasures and idle pastimes of earthly minds; also the various solicitations and incentives of festivity and dissipation. Our youth should likewise avoid the too frequent and familiar converse with those from whom may arise a danger of entanglement by their alluring the passions and drawing the affections after them.

It is recommended that Friends who intend marriage with each other should not dwell in the same house; so that no cause may be given for evil reports

or surmises, and our holy profession be maintained unsullied in the view of men.

It is directed that no marriage of first cousins, or of the children of half-brothers or half-sisters, shall be permitted among us; and further, no Monthly Meeting shall grant the privilege of any marriage that may be proposed therein sooner than one year after the decease of a former husband or wife.

Members of our Society cannot consistently with our profession avail themselves of any legal privilege in dissolving the marriage contract, except for the cause of fornication; and no one shall retain membership during a second marriage with one so divorced, during the life of a former companion: but if for the cause of fornication, any member of our Society shall procure or accept a legal separation, for the protection of the rights of the innocent party, or their children, Monthly Meetings are not to disown such on that account, provided they remain unmarried or are again reconciled to the former companion.

When any of our members accomplish their marriage contrary to our order, after a suitable delay the Monthly Meeting should be informed according to our rules, and a judicious committee appointed to visit them; and if it is the judgment of the committee and the Monthly Meeting that they have an attachment for the Society and its principles and manifest it by their practice, they may be retained; but if otherwise, Monthly Meetings are at liberty to disown them.

Such of our members should be admonished as willingly give their presence or consent to their children being present at marriages performed by a Priest.

And where any willingly give their presence at a marriage or marriage entertainment of a member, or members, accomplished contrary to our order, or pro-

cure, or assist in procuring, license for the accomplishment of marriage of a member or members, if satisfaction should be made with the overseers, they are to inform the Monthly Meeting, which may pass the offense by; but if satisfaction is not made, they are to be treated with as in case of accomplishment of marriage contrary to our order.

No misdemeanor that has been treasured up against a person shall be disclosed at the time of presenting the proposal of marriage to the meeting; and such conduct should be prohibited by all Monthly Meetings, and no improper objections shall be allowed to prohibit any marriage.

For the accomplishment of marriage, the following order is to be observed: The parties are to inform the Monthly Meeting, in writing under their hands, that they intend marriage with each other. The notice should be minuted in each meeting, and a committee of two men and two women should be appointed, to whom objections in respect to marriage engagements, if any, shall be made. If the parties are under the care of parents or guardians, their consent should be given to the Monthly Meeting.

If the woman be a widow, having children, two or more Friends should be appointed to see that her children's rights of property be legally secured.

If the man is a member of another Monthly Meeting, he is to procure from his Monthly Meeting a certificate of his right of membership and clearness from other marriage engagements; and in applying for such certificate, the name of the woman should be given: and the committee appointed in this case shall, if no obstructions appear, prepare a certificate; and the Monthly Meeting shall authorize the clerk and correspondent to sign it on behalf of the Monthly

Meeting; and it shall be the further duty of the committee to forward such certificate as requested and report to next meeting.

At the next meeting, if no obstruction to the further proceedings of the parties appear, the meeting is then to leave them at liberty to accomplish their marriage according to our rules, and appoint a committee of two men and two women Friends, whose duties shall be to assist in preparing the marriage certificate and select a suitable person to read the same, and see that it is timely given to the recorder; also, to attend the marriage and the marriage entertainment and see that good order is maintained, and if anything to the contrary be observed the committee, or other concerned Friends, should timely admonish them to a better behavior.

Marriages are to be solemnized in a usual mid-week meeting for worship, unless the Monthly Meeting should authorize it otherwise.

Towards the conclusion of the meeting, the parties are to rise, and taking each other by the hand, are to express to the following effect, the man first, viz.: "Friends, in the presence of the Lord, and before this assembly, I take D. E. to be my wife, promising, with divine assistance, to be unto her a loving and faithful husband, until death shall separate us;" and then the woman in like manner, "Friends, in the presence of the Lord, and before this assembly, I take A.B. to be my husband, promising, with divine assistance, to be unto him a loving and faithful wife, until death shall separate us."

The marriage certificate is then to be read. They are then to sign the same, the man first and then the woman, adopting the name of her husband; then the relatives and such others present as are disposed to subscribe their names as witnesses.

The marriage certificate shall be to the following import:

WHEREAS, A. B. of....., in the County of....., in the State of....., son of C. and H. B; and D. E. of....., in the County of....., in the State of....., daughter of F. and G. E., having made known their intentions of marriage with each other, in a Mouthly Meeting of the religious Society of Friends, held at....., (where the parties are under the care of parents or guardians, unless in the case of unreasonable objections, add) and having consent of their parents (or guardians, as the case may be,) their proposals were allowed by the meeting; these are to certify that for the full accomplishment of their intentions, this....day of the....month, in the year of our Lord....., they appeared in a public meeting of Friends, held at....., and publicly declared that, in the presence of the Lord, they took each other for husband and wife, promising, with divine assistance, to be loving and faithful companions until death should separate them.

And as a further confirmation thereof, they did then and there to these presents subscribe their names—she, according to the custom of marriage, adopting the name of her husband.

A. B.
D. B.

And we, whose names are hereunto affixed, being present at the solemnization, have as witnesses thereto subscribed our names.

The following are recommended as suitable forms for Certificates of Removal and Testimonials of Disownment, to be varied according to circumstances:

CERTIFICATE OF REMOVAL.

To M..... Monthly Meeting of Friends:

DEAR FRIENDS—A. B. and C., his wife, members of this meeting, having removed with their minor children, D., E. and F., and settled within the limits of your meeting, request has been made for our certificate of their right of membership. This is, therefore, to certify that on due inquiry respecting their conduct and the proper adjustment of their outward affairs, no obstruction appears to the issuing of a certificate in their behalf. We therefore recommend them to you, and remain, in love, your friends.

Signed by direction and on behalf of S.... Monthly Meeting of Friends, held.....month, 18....

Y. Y., Correspondent.

T. R. } Clerks.
R. T. }

TESTIMONIAL OF DISOWNMENT.

A. B., who has had a right of membership in the Society of Friends, has.....for which he has been treated with without the desired effect; we, therefore, disown him from being a member with us.

Signed in and by direction of.....Monthly Meeting of Friends, held....day of....month, 18..

C. D., Clerk.

APPENDIX.

Primitive Friends found it to be their duty to bear a religious testimony against conforming to the customs of the world in using the pronoun You instead of Thou, and the heathen names of the days and months instead of their numerical names.

And by the divine call to truth and purity, the entire body of early Friends, as they were obedient to the teachings of Christ, were led to adopt this simplicity and correctness of language, which has, for more than two centuries, been found by experience to be a testimony required of all Friends, who were of pure and tender consciences, and who, not by profession only, but in truth, submitted to the teaching of the Holy Spirit; and there has been no abatement of truth's requisitions, for it is ever the same—unchangeable, though all men forsake it.

In support of the first position, they gave as the ground of their belief and authority the following:

1. The language of the Holy Scriptures, which were written by divine inspiration.
2. Christ, who is our Holy pattern.
3. The example of the Holy Fathers, Apostles, and primitive Saints.
4. All languages throughout the world, to a period of time long after that in which the last part of the Holy Scriptures was written.

5. As the pronoun *You* is not properly singular, and is always used with a plural verb, it is not in accordance with correct grammar rules, nor correct statements of truth to address one person as more than one; neither is it in keeping with the Apostle's injunctions: "Hold fast the form of sound words," and be a pattern in "sound speech that cannot be condemned."

6. And as Christians in their prayers to the Supreme Being address Him with *Thou* instead of *You*, it is extravagance and vanity in mortal man to require or expect from his fellow creatures a more civil or grateful language than he is wont to give to the immortal God, his Creator, in his worship to Him.

And in support of the second position, among other reasons given are the following: That everything should be refrained from by the Christian that leads to dishonor the holy name of the Lord, for the Lord hath said: "I will not give my glory to another, nor my praise to graven images."

And to give the names of heathen deities to days and months is not only inconsistent, but is contrary to the spirit of the injunction given to the Israelites, as a preservative from contaminating themselves with idolatry: "In all things that I have said unto you, be circumspect, and make no mention of the names of other gods; neither let it be heard out of thy mouth."

When the reformation of the Jews was foretold by the prophets, these among other things were stated as a part: "I will take the names of Balim out of her mouth; I will turn to the people a pure language, and I will cut off the names of the idols out of the land, and they shall no more be remembered."

The importance of this Christian testimony will be more clearly seen, by the following brief account of

the origin of the names of some of the months, and of the days of the week.

January was so called from Janus, whom heathenish superstition had deified, and to whom a temple was built and this month dedicated.

February was so called from Februa, a word denoting purgation by sacrifices, it being usual for the priests of the heathen god Pan to offer sacrifices and perform certain rites in this month, under a pretense of purifying the people.

March was so denominated from Mars, the feigned god of war.

April derives its name from a Greek appellation of Venus, an imaginary goddess of the Romans.

May, so called from Maia, mother of Mercury, a pretended deity, to whom, in this month particularly, devotion was paid.

June, from Juno, another of the feigned goddesses of the heathen.

July, so called from Julius Cæsar, whose pride led him to give his name to this month, which before was called Quintilis, the fifth.

August, so named in honor of the Roman Emperor, Augustus Cæsar, previously called Sextilis, the sixth.

The other four months still retain their numerical Latin names, viz.: September (7th), October (8th), November (9th), December (10th), which, since the change made in the year 1752, are improperly applied.

The idolatrous Saxons called the days of the week according to the name of the idol who was particularly worshiped on that day, thus:

The first day of the week was called Sunday, from their customary adoration of the sun on that day.

The second day was called Monday, because especially devoted to the moon.

The third day was named Tuesday, in honor of their idol Tuisco.

The fourth day was called Wednesday from Woden, another of their idols.

The fifth day was called Thursday, from the name of the idol Thor, worshiped on that day.

The sixth day was termed Friday, in honor of Friga, a heathen goddess.

The seventh day they stiled Saturday, from Saturn or Seater, worshiped on that day.

As for the Sabbath day, they were not so superstitious as to believe that either the Jewish Sabbath now continues, or that the first day of the week is the anti-type thereof, or the true Christian Sabbath, which they believed had a more spiritual sense and signification; and, therefore, knew of no moral obligation, by the fourth commandment, or elsewhere, to keep the first day of the week more than any other, or that there was any holiness inherent in it. But as the Apostles and primitive Christians met on that day to worship God, so they, following their examples, did likewise.





